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वो बचपन, जो मिट्टी से खला नहीं है,
वो सभी उमर खाक ही छानता है।।
भले आज अन्जान बनता ही जागी
निगाहें सभी की वो पहचानता है।।

● सुनील कुमार त्रिवेदी

अधवार का
बुलबुल तार घ



तो उसका कारण है। यही कारण है कि भारत में वज्रो की
कुल संख्या का ४.७ प्रतिशत और कुल
कामगारों का ५.९ प्रतिशत बाल श्रमिकों
का है। □

आवरण के तौर पर,
व्यवस्था के बिना
व्यवस्था के बजाय बुरे

तरता उन्माद

* अरविन्द उल्लास



मामले में संयम बरतना शुरू
आजाद कश्मीर के राष्ट्रपति
क कम्युन खों जो भारत की

लगे हैं कि हमें स्थिति से बड़ी सावधानी
से निपटना चाहिए।
पंजाब के मुख्यमंत्री नवाज शरीफ ने
सीमा पर मोर मारे गए लड़कों के अभिभावकों को

को 30 हजार रुपये क्षतिपूर्ति देने की
घोषणा की पर भारत पर जवाबी
कार्रवाही करने के मसले पर वृषी साध
गये। लगता है पाकिस्तान अन्तर्राष्ट्रीय
जगत में अपनी निन्दा से बचने के लिए
कश्मीर मसले को फिर शीतगार में डालने
की कोशिश कर रहा है।

पिछले दिनों पाकिस्तान की
प्रधानमंत्री बेनजीर भुट्टो ने अमेरिकी
कम्पनी आई.एस.सी.टी. के साथ हुए
रक्षा अनुबंधों की व्यापक जांच के
आदेश दिये हैं। पाकिस्तान सरकार की
निरीक्षण समिति ने जनरल नसीरुल्लाह
बाबर के नेतृत्व में रक्षा मंत्रालय के
दस्तावेजों का अध्ययन कर यह
रहस्योद्घाटन किया है कि रक्षा विभाग ने
१९८७ में आई.एस.सी.टी. के साथ दो
अनुबंध किया इनमें एक अनुबंध दो
करोड़ ४० लाख पीण्ड का था जो
कैलस्टर बम के लिये था। दूसरा अनुबंध
एक करोड़ ८० लाख पीण्ड का था।

संसदीय मामलों के मंत्री तारिक रहीम
ने कहा कि जांच से यह तथ्य सामने
आया है कि जिस तिथि को
आई.एस.सी.टी. के साथ यह अनुबंध
किए गये थे उन्हीं तारीखों में कम्पनी के
साथ एक जाली अनुबंध किया गया था
जिसके तहत प्रोपासत्र प्रौद्योगिकी और
परीक्षण प्रणाली मुहैया कराने का
प्रावधान था।

सरकार इस बात की जांच कर रही
है कि इन अनुबंधों के लिए पाकिस्तान के
व्यक्ति अधिकारियों को किसी
किसी की दलाली तो नहीं दी गई। सरकार
का यह मानना है कि इस सौदे में लेन-देन
हुआ है पर उसे साबित करने का उसके
पास कोई आधार नहीं है।

सरकार तथा विपक्ष जब कश्मीर के
मसले में आपस में उलझ रहे थे तो उस
समय सिंध में दंगे भड़क उठे। और फिर
सरकार और विपक्ष में आरोपों और
प्रत्यारोपों का दौर शुरू हो गया। विपक्ष ने
इसके लिए सरकार को जिम्मेदार ठहराया।
पी.डी.पी. के प्रमुख नवाबजादा
नसरुल्ला खों ने आरोप लगाया कि सरकार
करांची में ऐसी स्थिति पैदा करने का
प्रयत्न कर रही है। जिससे लोगों का ध्यान

कश्मीर के मसले
उलेमी इस्लाम
फजल-उर-रहम
के लिए सरकार

बेनजीर के
लगाया जा रहा
हाथ सिंध में
वारदातों के पीछे
कराकर पुनः सिंध
तैयार किया
जगह-जगह खू
इन पर परदा ड

सिंध की
करांची से सा
हेदराबाद के
कि पूरा सिंध
है। नरसंहार
अपनी जान ब

करांची
बाला खनी
बाद शान्त
पार्टियों में
हड़ताल के
दंगों में मरने
पहुंच गई।
वाकूओं का
को; जलाने
अनेकों; ज
व्यक्ति उम
सैन

प्रयास के
उनके स
सत्तासद
मुजहिर
कार्यकर्ता
की। १९
बदले
की अ
दोनों प
लिया
गये व
थी।
प्रत्यक्ष
वेहरे
लगी
घाय
विधि

Swami Dayanand's life.

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written between 1875 and
first fragment is an account
life, education and activities
which he wrote in Hindi for
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**Autobiography of
Swami Dayanand Saraswati**

Autobiography of Swami Dayanand Saraswati

Edited with an Introduction and Notes by

K. C. YADAV

Department of History, Kurukshetra University



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*Dedicated to
Swami Sarvananda*

O, Supreme Being, The Great Ruler of the Rulers, stimulate us with appropriate courage, fortitude, moral goodness, courtesy, power, strength of body and mind, and such other virtues that we may be independent and enjoy sovereign imperial sway. May no foreigner come to our country to rule over us; and may we never lose our political independence and become enslaved to foreigners.

Dayananda Saraswati
(Aryabhivinay, pp. 303-304)

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And, finally, I thank my wife Shashipriya for her help.

K. C. YADAV

Introduction

AUTOBIOGRAPHICAL writing in India is basically a product of modern times.¹ In the olden times a general notion had persisted amongst Indians that self-portraiture was *ashistata* (bad manners). The popularity of this belief probably accounts for the complacent indifference to the composition of autobiographical writings during the medieval period when some of the rulers,² under the influence of the Central Asian tradition, encouraged this form of writing. In the nineteenth century, however, the elite influenced by western ideas, tried their hand at it, and consequently, a fairly good number of autobiographies appeared, in the form of fragments as well as full-length pen-portraits.

Dayananda's *Autobiography* is a specimen of the earlier form of autobiographical writings produced in India during the nineteenth century. It consists of three fragments written between 1875 and 1879. The first fragment is an account of his early life, education and activities until 1856, which he wrote in Hindi for the *Theosophist*,³

1. For discussion see a scholarly essay by Ramchandra Krishna Lagu, 'Atma-Charita, Charita, ani Athavani', *Autobiography of Dadoba Panduranga* (Marathi), edited by A.K. Priyolkar (Bombay : 1947), pp. 7-39.
2. For instance, Babur (1483-1530) and Jehangir (1569-1627), who wrote their autobiographies in Turkish.
3. The fragment was written at the suggestion of Col. H.S. Olcott, the President of the Theosophical Society (Dayananda

a monthly journal of the Theosophical Society of India, Adyar (Madras). The second fragment, which extends his life-story to 1875, is a brief narrative of what he related at the instance of his friends and admirers at Poona on August 27, 1875;⁴ and the third, the *Swamantavyamantavya* (My Beliefs and Disbeliefs), is an *expose* on his philosophy and thought.⁵ Unfortunately, there is no account of his last eight years (1875-1883)⁶—he was probably too much busy with his work of reform through these years and thus found little time for tidying up the story of the most significant period of his life.

Dayananda's *Autobiography* does not, like Mrs. Annie Besant's portrait, savour literary flavour. It does not present, like Devindranath Tagore's autobiography, a picture of the inner conflict of its author. Its contents fall short of the comprehensive account of the life and work by Dadoba Panduranga. Yet, it is a valuable document for the purpose of modern Indian history. It provides, so to speak, a key to the understanding of the 19th century when our forebears were challenged by the rising tide of Western Civilization. It gives us some idea how

to Munshi Samarathadan, dated Bareilly, August 28, 1879, *vide Swami Dayananda Ke Patra Aur Vigyapana*, ed., Bhagwat Datt, p. 159). It was translated into English and published in the *Theosophist* in its issues of October 1879, December 1879, November 1880. Now the Theosophical Society, Adyar has published these instalments in the form of a booklet under the title *Autobiography of Swami Dayananda Saraswati* (Adyar : 1952). On comparison with the original Hindi version (very kindly supplied to me by Dr. Yogendra Singh, Principal, C.R.K. College, Jind (Haryana), I found that the English translation of the *Theosophist* was awfully mechanical and at places quite confusing. I, therefore, revised the translation to make it accurate and easily understandable.

4. It was originally delivered in Hindi, but later translated into Marathi and published by O.S.A., Poona in September 1875 (pp. 9 of 9" x 6" size).
5. Dayananda, *Swamantavyamantavya* (Benaras : 1875).
6. Some appendices have been given at the end of the text to supply the desideratum, however.

the leaders of the Indian Renaissance tried to help their countrymen, who were then

“discontented with old ideas and half afraid of new, greedy for the material results of the knowledge brought by science but looked askance at her agnosticism as regards the soul, fearful of superstitions but still more fearful of atheism, turning from the husks of outworn creeds but filled with a desperate hunger for spiritual ideas”.⁷

And above all, the *Autobiography* gives an account of the great recovery of India.

The eighteenth century had witnessed a breakdown of India's civilization, a degradation of her religion, and “pessimism of her soul”. The succeeding century, however, presented an atmosphere which, adequately exploited, could help India recover from the slough of despondency. Raja Rammohan Roy (1772-1833) tried his hand at it. But “his work was too intellectual, too unrelated to the tradition of Hinduism, too deeply imbued with modern ideas to have any great effect on the people as a whole”.⁸ Dayananda, however, learnt a lesson from the experiments of Roy and ploughed in the right direction. As a result, he was successful in his mission.

Dayananda began his work with socio-cultural reform (Chapter III). “Transporting himself from one end of the country to another with incredible quickness”, he visited almost every part of India, from Cape Comorin to the Himalayas, and from Calcutta to Bombay. He denounced evils and vulgarities spread by the vested interests in the name of religion. *Vedas* in hand he challenged the Hindu orthodoxy to prove if they could justify on their bases polytheism, pantheonism, idol worship, casteism, untouchability, infant marriages, forced widowhood, *Sati*, infanticide and numerous other superstitions

7. Annie Besant, *Autobiography* (Bombay : 1893), Preface.

8. K.M. Panikkar, *A Survey of Indian History* (Bombay : 1954), pp. 218-19.

degenerating Hinduism. The whole front line and the reserve of orthodoxy came forward to silence him, but he brought them to their knees.⁹

After socio-religious work of reform, Dayananda's next concern was to arouse national consciousness among his people. To begin with, he re-examined the plans of his predecessors adopted by them for this purpose and concluded that these men, though well-intentioned, had borrowed too heavily from the West. He believed that no nation could build its edifice on a foreign foundation. He gave a clarion call to his countrymen to go back to the *Vedas*, and to lay their foundations on them.¹⁰ This was surely a master glance of practical intuition on Dayananda's part, for, in a real sense, the *Vedas* were the original source of religion, culture and civilization of India; they were the real foundations of Indian thought, philosophy and knowledge; and they "concealed in themselves the seed for a radical new birth of the Indian nation".¹¹

In Dayananda's time the illiterate Indian masses had no sense of real human existence; they lived like animals unaware of their history, cultural heritage and brilliant past. The educated ones, nurtured on English thought and culture, suffered from an inferiority complex. They admired almost everything Western, and accepted without any reasoning the alien ridicule of Eastern culture as "immoral, profane and nonsensical". Dayananda helped his people, both the illiterate masses and the elite, overcome this feeling of inferiority and frustration and inspired them with an impassioned history. He observed:

"In the whole world, there is no other country like India. We were sometimes world-teachers (*Jagadguru*).
...The entire mankind stands indebted to us for their

9. See *Infra* Chapter III; also Bhawani Lal Bharatiye (Ed.), *Maharishi Dayananda Ke Shastraratha* (Ajmer : 1965).

10. Aurobindo Ghose, *Bankim, Tilak, Dayananda* (Calcutta : 1947), pp. 44-45.

11. *Ibid.*

education and intellectual development....All education that has spread in the world, started originally from India, subsequently it went to Egypt, from there to Greece, from Greece to Turkey and then to Europe".¹²

As such, there was no reason why Indians should consider themselves inferior to any race. In fact, foreign domination had reduced them to the present hopeless condition.¹³

Dayananda suggested that the only way to get out of the present depression was to get rid of the alien government, for "a foreign government cannot be beneficial even when it is free from religious bias, race prejudices and is just and sympathetic".¹⁴ He enjoined upon his followers to begin their day with the following prayer:

"O, Supreme Being, the Great Ruler of the Rulers, stimulate us with appropriate courage, fortitude, moral goodness, courtesy, power, strength of body and mind and such other virtues that we may be independent and enjoy sovereign imperial sway. May no foreigner come to our country to rule over us, and may we never lose our political independence and become enslaved to foreigners."¹⁵

He exhorted them to inculcate love for *Swadeshi* things, use Hindi as the national language¹⁶ and discard going to the courts of law where they were discriminated against the white race.¹⁷

12. *Satyaratha Prakash* (Eng. tr. G.P. Upadhaya) (Allahabad : 1956), pp. 391-92.

13. *Ibid.*

14. *Ibid.*, pp. 317-18. Also see his *Rigvedadi Bhashyabhumika* (Delhi : VS 2015), pp. 295-317.

15. Dayananda, *Aryabhivinyasa* (Eng. tr. Brahmananda) (Bahalgarh: 1972), pp. 303-4.

16. R.C. Majumdar, *History of Freedom Movement in India* (Calcutta : 1957), Vol. I, p. 336.

17. Unlike other reformers and political leaders of his time, Dayananda did not accept the blessings of the British *Raj*

Dayananda's words had a marvellous impact on his followers. Not only during his life time, but even after his death, we find them (the Arya Samajists) following their master with utmost devotion. They joined the national movement in pretty large numbers all over India. Giving an account of their activities in Punjab, in the beginning of the 20th Century, Sir Denzil Ibbetson, the Lieutenant-Governor, remarked, "I have been told by nearly every District Magistrate of the Punjab that wherever there was Arya Samaj it was the centre of seditious talk".¹⁸ Later, Sir Michael O'Dwyer, his successor, expressed similar views. "It should be noted in the fairness to the orthodox Hindus", he said, "that while the Samaj does not include perhaps more than five per cent of the Hindu population of the Punjab, an enormous population of the Hindus convicted of sedition and other political offences from 1907 down to the present day (1918) are members of the Arya Samaj".¹⁹ Similarly, the Arya Samajists took a leading part in the national movement in Rajasthan, Uttar Pradesh and Madhya Pradesh. Many scholars, like A. De Rein-Court, for instance, suggest that even the political agitation in Bengal in 1905 was influenced by the Arya Samaj.²⁰

Such eminent leaders and freedom fighters as Lajpat Rai, Ajit Singh, M.G. Ranade, Shradhananda, Bhai Parmananda, Shyamji Krishan Verma, Raja Mahender Pratap, Inder Vidyavachaspati, Satyananda, Pratap Singh

uncritically. Rather, he criticised it for imposing heavy taxes, especially the Salt Tax (like Gandhiji) and Toll Tax which were nuisance to the poor. He also criticised the functioning of the British courts where money played an important role. See *Satyaratha Prakasha* (First Edition : 1875), pp. 384-85, 387.

18. Home Department (Political A), Government of India proceedings, Nos. 148-235, August 1907.

19. Sir Michael O'Dwyer, *India as I Knew it* (London : 1925), p. 184.

20. A. De Rein Court, *The Soul of India* (London : 1961), p. 236, says: "There is little doubt today that the great revolt in Bengal in 1905 was largely the indirect result of the Arya Samaj's religious nationalism and that Dayananda's organisation formed first real nucleus of political nationalism in India".

Barhat, Bhagat Singh, Ram Prasad Bismil, Roshan Lal, Gainda Lal Dixit, M.L. Dhingra, Balmukand were either followers of or influenced by Dayananda and his Arya Samaj.²¹ Thus there is truth in what the official statement records: "The Arya Samaj: its creed is nationalism and national politics appeals to its members."²²

The above discussion evidences that Dayananda's contribution to India's national cause was very substantial. Some scholars, however, do not agree with this conclusion. They say that Dayananda's criticism of and attack on other religions had done more harm than good to the national cause by setting in motion communal controversies and disputes. Happily, we get ample direct evidence from Chapter IV of the *Autobiography* to settle this problem. Here Dayananda himself gives an explanation as to *why* he criticised other religions. To quote his own words: "My sole object is to believe in what is true and help others to believe in it. I neither accept the demerits of different faiths whether Indian or alien, nor reject what is good in them".²³

A thorough perusal of his other works shows him sticking to the above line almost everywhere. He attacks what he calls 'untrue elements' in Islam or Christianity the same way as he does in regard to Hinduism. He

21. See D. Pandey, *Arya Samaj and the National Movement in India, 1875-1920* (Delhi : 1972); N.G. Barrier, 'Arya Samaj and the Congress Politics in Panjab, 1894-1908', *The Journal of Asian Studies*, Vol. XXVI, No. 3, May 1967, pp. 363-79; R.S. Pareekh, *Arya Samaj and National Awakening, 1875-1947* (Delhi : 1974); Satyapriya Sashtri, *Bhartiya Swatantriya Sangram men Arya Samaj Ka Yogdan* (Jullundur : n.d.), pp. 32-225.
22. Home (Political), Hunter Committee Report, Vol. VI, Evidence, K.W. to file No. 164, January 1923, p. 188.
23. See p. 54 Cf. his following statement: "All those things which are common to all religions obviously condemn false things, for they create differences in different faiths. It is my object to put clearly before public all the secrets and open things of all religions, so that all and sundry may be able to exchange their views and reach some unanimity", *Satyaratha Prakash*, Introduction, pp. I-IX.

shows no leniency to the latter on account of its being his own, or that of his forefathers' religion.²⁴

In fact, Dayananda criticized only those elements in different religions which led the masses to fight each other. He strove to preach universal truth "to bring all men under one religion so that they may, by ceasing to hate each other and firmly loving each other, live in peace and work for their common welfare".²⁵

Dayananda could not be contented with mere theoretical propositions in this respect and embarked on practical ventures. He invited a conference of the representatives of almost all the religions in India on the occasion of the Delhi Durbar, 1877. Keshav Chandra Sen, Sir Sayyed Ahmed Khan, Munshi Alakhdhari responded to his invitation. Though the conference led at that time to "no practical results", yet it served a big purpose; it paved the way for the later religious parliaments and conferences working for peace and happiness of mankind.²⁶

Thus it is difficult to agree with his hostile critics that Dayananda did more harm than good to the national cause by his criticism of and attacks on different religions. He had no malice or hatred towards any religion: he simply criticised what he thought was untrue (in that religion), and wanted to bring different faiths under the banner of one universal religion. It were the later vested interests both in other religions and among Dayananda's own followers who actually started mean religious controversies and dragged Dayananda into them.

24. See *Satyaratha Prakash*, Chapters XI-XIV.

25. See, p. 64. Cf. the following statement: "At present there are learned men in all religions. If they give up prejudices, accept all those broad principles on which all religions are unanimous, reject differences and behave affectionately towards each other, much good will be done to the world. The differences of learned people aggravate the differences among the common masses with the result that miseries increase and happiness is lost". *Satyaratha Prakash*, Introduction, pp. I-X.

26. See *The Cultural Heritage of India*, ed. Haridas Bhattacharya (Calcutta : 1956) Vol IV, p. 635.

It is hoped that this *Autobiography* will present a correct picture of not only its author but also, to an extent, of the age which he lived in.

CHAPTER I

Early Life, 1824-1845

I WAS born in an *Audichya Brahmana*¹ family in the State of Morvi,² South Gujarat, in V.S. 1881 (=A.D. 1824). I have always refrained from giving the name of my father³ and that of the town in which my family resides, because had any of my relatives heard of me they would have sought me out; and then, once face to face with them, it would have become incumbent upon me to follow them. I would have to touch money again, serve them and attend to their wants. Thus, the holy work of the reform, to which I have wedded myself, would have irretrievably suffered through my forced withdrawal from it.

1. '*Northern Brahmana*': They immigrated to Gujarat in the 10th Century A.D. from Uttar Pradesh on the invitation of Raja Mularaja (915-997 A.D.), the Chalukya ruler of Anhilwada. See K.M. Munshi, *Glory that was Gurjaradesha* (Bombay: 1955), Vol. I, pp. 214-15; Harbilas Sharda, *Life of Dayananda Saraswati* (Ajmer: 1946), p. 1.
2. A small erstwhile State (Lat. 22° 23' and 23° 6' N, Long. 70° 30' and 70° 3' E) in Kathiawar Political Agency, Bombay. It had an area of 822 sq. miles and a population of 89,964. In 1820s the State was ruled by Thakur Prithviraja, a Jadeja Rajput (*Imperial Gazetteer of India*, Vol. XVIII, pp. 3-4). It was at Tankara, a small town in this State, that Dayananda was born. See Harbilas Sharda, *op. cit.*, p. 1.
3. Krashanji Lalji Trivedi or Tiwari.

At five (A.D. 1828), I began to study the *Devanagari*⁴ characters and my parents and elders commenced training me in the ways and practices in my family, making me learn by rote the long series of religious hymns, stanzas, and commentaries. When I was eight (A.D. 1831), I was invested with the 'sacred thread'⁵ (*Yajnopavita*), given practical lessons of the *Gayatri-Sandhya*,⁶ and taught the *Yajurveda Samhita*,⁷ starting first from the *Rudradhyaya*.⁸

My family belonged to the *Shaiva*⁹ sect, and they very much wished to see me initiated into its religious mysteries. In consequence, I was taught to worship the uncouth piece of clay representing *Shiva's* emblem—the *Parthiva Lingam*. But as there was a good deal of fasting and various hardships connected with this worship, and I had the habit of taking early meals, my mother, fearing that it might tell upon my health, opposed it. But my father seriously insisted upon it and this eventually be-

4. The script in which Sanskrit is committed to writing, as also some modern Indian languages such as Hindi, Marathi, etc.
5. The sacred thread investiture ceremony (*yajnopavita samskara*) is one of the sixteen periodical ceremonials (*samskaras*) observed by Hindus at special turning points in their age. It is performed in the eighth year, when the preceptor initiates the child by giving him a sacred thread. For a detailed description of the sixteen *samskaras* see Dayananda, *Samskara-vidhi* (Ajmer : 1948).
6. Effecting communion of the soul with God (*Sandhya*) by reciting *Vedic* hymns, such as

ओ३म् भूर्भुवःस्व । तत्सवितुर्वरेण्यं भर्गो देवस्य धी मही ।

धियो यो नः प्रचोदयात् ।

॥ यजु० 36.3. ॥

7. One of the four *Vedas*, containing 1975 hymns, classified under 40 Chapters. On being presented with a copy of the *Yajurveda*, Voltaire said : "It was the most precious gift for which the West had ever been indebted to the East." H.H. Wilson, *Essays*, Vol. III, p. 304.
8. A later chapter of the *Yajurveda* in praise of *Shiva*.
9. A minor religious sect whose followers worship *Shiva*, one of the great triad of the Hindu deities. For details see R.G. Bhandarkar, *Vaishnavism, Shaivism and Minor Religious Systems* (Strassbourg : 1913); S. Sivapadasundram, *The Shaiva School of Hinduism* (London : 1934).

came a source of acrimonious quarrel between my parents.

Meanwhile, I studied Sanskrit grammar and learnt some *Vedic* text by heart. I accompanied my father to the shrines, temples and other places where *Shiva* was worshipped. My father's conversation always touched upon one topic: the highest devotion and reverence must be paid to *Shiva* for he was the most divine of all gods.

It went on thus until I had reached my fourteenth year (A.D. 1838) when having learnt by heart the whole of the *Yajurveda*, parts of other *Vedas*¹⁰ and grammar works, such as *Shabdarupawali*,¹¹ I completed my education. Now, my father wanted me to look after his business. My father's was a banking house and he held, moreover, the office hereditary in my family of a *Jemadar*.¹² We were quite well off and everything went on very pleasantly at home.

In that year—1838—my father, unmindful of my mother's remonstrances, ordered that I should begin practising *Parthiva pujanam*.¹³ Accordingly, when the great day of fasting, called *Shivaratri*¹⁴ came, my father after reciting the sacred legend¹⁵ on the *Magha Badi* 13

10. That is, *Rigveda*, *Shamveda* and *Atharva-veda*.

11. A small work of elementary grammar.

12. It was the office of a revenue collector, a respectable job by all means.

13. Worshipping the idol of clay or stone.

14. The thirteenth day in the dark half of each month is sacred to *Shiva* and hence called *Shivaratri*. The *Shivaratri* in the month of *Magha* (January-February) is, however, most hal-
lowed and is called *Mahashivaratri*.

15. There are many legends emphasising the importance and usefulness of keeping a fast and vigil on the occasion of the *Shivaratri*. Of these the most common is that of a thief who while hiding himself on a tree on the *Shivaratri* caused the fall of a flower by his movement on the phallic emblem of *Shiva*, built under the tree. This pleased *Shiva* and the thief attained *Moksha* (Salvation). The moral is thus derived at the end: "well, this was the result of an unintentioned offering: an offering made with a noble intention is supposed to yield a still greater reward".

(Jan-Feb 1838) commanded me to observe fast and to participate in the night long vigil in the temple of *Shiva*. I obeyed him and went to the temple where the townspeople were going with their children.

The *Shivaratri* vigil is divided into four *praharas* of three hours each. After the first two *praharas* I saw that the *pujaris* (the priests) and some lay devotees had left the temple and lay asleep outside it. Having been taught for years that by sleeping on that particular night, the worshipper lost all charm of his devotion, I tried to refrain from sleeping by washing my eyes now and then with cold water. My father was, however, less fortunate in this respect. He fell asleep, leaving me to watch alone a miracle which happened just then: a mice came out of its hide-out and began to wander around the idol of *Shiva*. Not only that, it even climbed on the idol and ate away the *akshata* (offerings) too.

Now thoughts upon thoughts and questions upon questions crowded upon and disturbed my mind. "Is it possible", I asked myself, "that he was the same *Mahadeva*, the semblance of man, the idol of a personal god that I see bestriding his bull before me, and who, according to religious accounts, walks about, eats, sleeps, and drinks, and who holds a trident in his hand, beats his *dumroo* (drum) and pronounces curses upon men?¹⁶ Is he the one who is invoked as the Lord of *Kailasha*, the supreme being and the divine hero of all the stories we read of him in the *Puranas*."¹⁷

Unable to resist such thoughts any longer, I awoke my father and asked him to tell me whether the hideous emblem of *Shiva* in the temple was identical with the

16. *Shiva* is known by various names, the most famous being *Mahadeva*, (the final form in which he came to embody the character of fatality in the life epic of the universe). According to the Puranic tradition, he holds a *dumroo* (drum) in one of his hands; he rides a bull (*nandi*) and lives at *Kailasha* (a Himalayan peak, 22,020 feet above sea level).
17. Non-Vedic scriptures, eighteen in number, supposed to have been composed between C. 6th century A.D. to C. 16th century A.D.

Mahadeva of the scriptures? "Why do you ask this?" enquired my father. "I feel it is impossible", I replied, "to reconcile to the idea of an omnipotent, living god, with this idol which allows the mice to run over his body and thus suffers his image to be polluted without the slightest protest."¹⁸

My father tried to explain to me that this stone representation of the *Mahadeva* of *Kailasha*, having been consecrated by the holy *Brahmans*, became in consequence the god himself, and is worshipped and regarded as such. As *Shiva* cannot be perceived, he further added, in this *Kali-Yuga*,¹⁹ we have the idol in which the *Mahadeva* of *Kailasha* is imagined by his votaries. This kind of worship pleases

18. J.N. Farquhar feels that this unusual behaviour of a Hindu boy of 14 is scarcely comprehensible unless he had already heard idolatry condemned. "The truth is that the *Sihana-kavasis*, a group of *Jains* who condemned idolatry, were very much popular in an around Tankara at that time. Their influence, it seems, prepared the boy for his experience in the temple." *Modern Religious Movements in India* (Delhi : 1967), p. 104. Harvey De Witt Griswold, *Insights into Modern Hinduism* (New York : 1934), p. 112 has accepted Farquhar's contention without any scrutiny.

Farquhar's guess, however, is not confirmed by the available facts. A careful perusal of Dayananda's autobiography shows that he takes particular care to acknowledge the influence and impact of others on him. The fact that he makes no mention of the *Jaina* influence whatsoever in his autobiography rules out the possibility of any such influence. Secondly, Dayananda as referred to above, received his schooling at home and never moved out of his house unless accompanied by his father who occasionally took him to the shrines, temples and other places where *Shiva* was worshipped. In the third place, Farquhar ought to have known that Dayananda at fourteen was something more than merely a Hindu boy of fourteen. Like John Stuart Mill, he was full of knowledge even at that young age, and he was quite capable of taking action, as referred to above, quite independently.

19. According to Hindu chronology there are four *Yugas* or periods: *Kritayuga* of 17,28,000 years, *Tretayuga* of 1,29,000 years, *Dwaparayuga* of 8,64,000 years and *Kaliyuga* of 4,32,000 years. The present *yuga* of *Kali* started in 3,102 B.C.

the great deity as much as if instead of the emblem he were there himself." But the explanation fell short of satisfying me. I could not help suspecting misinterpretation and sophistry in all this. Feeling weak with hunger and fatigue I begged to be allowed to go home. My father consented to it, and sent me away with a sepoy, reiterating that I should not break my fast. But when once home, I told my mother of my hunger, she fed me with sweet-meats, and I fell into a profound sleep.

In the morning, when my father returned home and learned that I had broken my fast, he felt very angry. He tried to impress me with the enormity of my sin. But I could not make myself believe that the idol and *Mahadeva* were one and the same god, and, therefore, could not comprehend why I should be made to fast for and worship the former. I had, however, to conceal my lack of faith, and bring forward as an excuse for abstaining from regular worship my study, which really left me little or no time for anything else. In this I was strongly supported by my mother and my uncl'e, who pleaded my case so well that my father had to yield. I was allowed to devote my whole attention to my studies. My academic sweep was now extended to *Nighantu*,²⁰ *Nirukta*,²¹ *Purvamimansa*²² and other *Shastras*²³ as also to the rituals.

There were besides myself in the family two younger sisters²⁴ and two brothers,²⁵ the youngest of whom was born when I was already sixteen. On one memorable night, as we were attending a nautch festival²⁶ at the house of a friend, a servant was dispatched after us from

20. A *Vedanga* which presents a detailed glossary of the Vedic words.
21. It describes the principles and rules by which *Vedic* hymns are to be interpreted.
22. One of the six *darshanas*, composed by the great scholar Jaimini.
23. They are: *Nayaya* by Gautama, *Vaishishka* by Kanada, *Yoga* by Patanjali, *Sankhya* by Kapila, *Purvamimansa* by Jaimini and *Uttar-mimansa* (or *Vedanta*) by Badarayana.
24. See Appendix 1.
25. See Appendix 1.
26. Song-dance performance by professionals.

Introduction

AUTOBIOGRAPHICAL writing in India is basically a product of modern times.¹ In the olden times a general notion had persisted amongst Indians that self-portraiture was *ashistata* (bad manners). The popularity of this belief probably accounts for the complacent indifference to the composition of autobiographical writings during the medieval period when some of the rulers,² under the influence of the Central Asian tradition, encouraged this form of writing. In the nineteenth century, however, the elite influenced by western ideas, tried their hand at it, and consequently, a fairly good number of autobiographies appeared, in the form of fragments as well as full-length pen-portraits.

Dayananda's *Autobiography* is a specimen of the earlier form of autobiographical writings produced in India during the nineteenth century. It consists of three fragments written between 1875 and 1879. The first fragment is an account of his early life, education and activities until 1856, which he wrote in Hindi for the *Theosophist*,³

1. For discussion see a scholarly essay by Ramchandra Krishna Lagu, 'Atma-Charita, Charita, ani Athavani', *Autobiography of Dadoba Panduranga* (Marathi), edited by A.K. Priyolkar (Bombay : 1947), pp. 7-39.
2. For instance, Babur (1483-1530) and Jehangir (1569-1627), who wrote their autobiographies in Turkish.
3. The fragment was written at the suggestion of Col. H.S. Olcott, the President of the Theosophical Society (Dayananda

a monthly journal of the Theosophical Society of India, Adyar (Madras). The second fragment, which extends his life-story to 1875, is a brief narrative of what he related at the instance of his friends and admirers at Poona on August 27, 1875;⁴ and the third, the *Swamantavyamantavya* (My Beliefs and Disbeliefs), is an *expose* on his philosophy and thought.⁵ Unfortunately, there is no account of his last eight years (1875-1883)⁶—he was probably too much busy with his work of reform through these years and thus found little time for tidying up the story of the most significant period of his life.

Dayananda's *Autobiography* does not, like Mrs. Annie Besant's portrait, savour literary flavour. It does not present, like Devindranath Tagore's autobiography, a picture of the inner conflict of its author. Its contents fall short of the comprehensive account of the life and work by Dadoba Panduranga. Yet, it is a valuable document for the purpose of modern Indian history. It provides, so to speak, a key to the understanding of the 19th century when our forebears were challenged by the rising tide of Western Civilization. It gives us some idea how

to Munshi Samarathadan, dated Bareilly, August 28, 1879, *vide Swami Dayananda Ke Patra Aur Vigyapana*, ed., Bhagwat Datt, p. 159). It was translated into English and published in the *Theosophist* in its issues of October 1879, December 1879, November 1880. Now the Theosophical Society, Adyar has published these instalments in the form of a booklet under the title *Autobiography of Swami Dayananda Saraswati* (Adyar : 1952). On comparison with the original Hindi version (very kindly supplied to me by Dr. Yogendra Singh, Principal, C.R.K. College, Jind (Haryana), I found that the English translation of the *Theosophist* was awfully mechanical and at places quite confusing. I, therefore, revised the translation to make it accurate and easily understandable.

4. It was originally delivered in Hindi, but later translated into Marathi and published by O.S.A., Poona in September 1875 (pp. 9 of 9" x 6" size).
5. Dayananda, *Swamantavyamantavya* (Benaras : 1875).
6. Some appendices have been given at the end of the text to supply the desideratum, however.

the leaders of the Indian Renaissance tried to help their countrymen, who were then

“discontented with old ideas and half afraid of new, greedy for the material results of the knowledge brought by science but looked askance at her agnosticism as regards the soul, fearful of superstitions but still more fearful of atheism, turning from the husks of outworn creeds but filled with a desperate hunger for spiritual ideas”.⁷

And above all, the *Autobiography* gives an account of the great recovery of India.

The eighteenth century had witnessed a breakdown of India's civilization, a degradation of her religion, and “pessimism of her soul”. The succeeding century, however, presented an atmosphere which, adequately exploited, could help India recover from the slough of despondency. Raja Rammohan Roy (1772-1833) tried his hand at it. But “his work was too intellectual, too unrelated to the tradition of Hinduism, too deeply imbued with modern ideas to have any great effect on the people as a whole”.⁸ Dayananda, however, learnt a lesson from the experiments of Roy and ploughed in the right direction. As a result, he was successful in his mission.

Dayananda began his work with socio-cultural reform (Chapter III). “Transporting himself from one end of the country to another with incredible quickness”, he visited almost every part of India, from Cape Comorin to the Himalayas, and from Calcutta to Bombay. He denounced evils and vulgarities spread by the vested interests in the name of religion. *Vedas* in hand he challenged the Hindu orthodoxy to prove if they could justify on their bases polytheism, pantheonism, idol worship, casteism, untouchability, infant marriages, forced widowhood, *Sati*, infanticide and numerous other superstitions

7. Annie Besant, *Autobiography* (Bombay : 1893), Preface.

8. K.M. Panikkar, *A Survey of Indian History* (Bombay : 1954), pp. 218-19.

degenerating Hinduism. The whole front line and the reserve of orthodoxy came forward to silence him, but he brought them to their knees.⁹

After socio-religious work of reform, Dayananda's next concern was to arouse national consciousness among his people. To begin with, he re-examined the plans of his predecessors adopted by them for this purpose and concluded that these men, though well-intentioned, had borrowed too heavily from the West. He believed that no nation could build its edifice on a foreign foundation. He gave a clarion call to his countrymen to go back to the *Vedas*, and to lay their foundations on them.¹⁰ This was surely a master glance of practical intuition on Dayananda's part, for, in a real sense, the *Vedas* were the original source of religion, culture and civilization of India; they were the real foundations of Indian thought, philosophy and knowledge; and they "concealed in themselves the seed for a radical new birth of the Indian nation".¹¹

In Dayananda's time the illiterate Indian masses had no sense of real human existence; they lived like animals unaware of their history, cultural heritage and brilliant past. The educated ones, nurtured on English thought and culture, suffered from an inferiority complex. They admired almost everything Western, and accepted without any reasoning the alien ridicule of Eastern culture as "immoral, profane and nonsensical". Dayananda helped his people, both the illiterate masses and the elite, overcome this feeling of inferiority and frustration and inspired them with an impassioned history. He observed:

"In the whole world, there is no other country like India. We were sometimes world-teachers (*Jagadguru*).
...The entire mankind stands indebted to us for their

9. See *Infra* Chapter III; also Bhawani Lal Bharatiye (Ed.), *Maharishi Dayananda Ke Shastraratha* (Ajmer : 1965).

10. Aurobindo Ghose, *Bankim, Tilak, Dayananda* (Calcutta : 1947), pp. 44-45.

11. *Ibid.*

education and intellectual development....All education that has spread in the world, started originally from India, subsequently it went to Egypt, from there to Greece, from Greece to Turkey and then to Europe".¹²

As such, there was no reason why Indians should consider themselves inferior to any race. In fact, foreign domination had reduced them to the present hopeless condition.¹³

Dayananda suggested that the only way to get out of the present depression was to get rid of the alien government, for "a foreign government cannot be beneficial even when it is free from religious bias, race prejudices and is just and sympathetic".¹⁴ He enjoined upon his followers to begin their day with the following prayer:

"O, Supreme Being, the Great Ruler of the Rulers, stimulate us with appropriate courage, fortitude, moral goodness, courtesy, power, strength of body and mind and such other virtues that we may be independent and enjoy sovereign imperial sway. May no foreigner come to our country to rule over us, and may we never lose our political independence and become enslaved to foreigners."¹⁵

He exhorted them to inculcate love for *Swadeshi* things, use Hindi as the national language¹⁶ and discard going to the courts of law where they were discriminated against the white race.¹⁷

12. *Satyaratha Prakash* (Eng. tr. G.P. Upadhaya) (Allahabad : 1956), pp. 391-92.

13. *Ibid.*

14. *Ibid.*, pp. 317-18. Also see his *Rigvedadi Bhashyabhumika* (Delhi : VS 2015), pp. 295-317.

15. Dayananda, *Aryabhivinya* (Eng. tr. Brahmananda) (Bahalgarh: 1972), pp. 303-4.

16. R.C. Majumdar, *History of Freedom Movement in India* (Calcutta : 1957), Vol. I, p. 336.

17. Unlike other reformers and political leaders of his time, Dayananda did not accept the blessings of the British Raj

Dayananda's words had a marvellous impact on his followers. Not only during his life time, but even after his death, we find them (the Arya Samajists) following their master with utmost devotion. They joined the national movement in pretty large numbers all over India. Giving an account of their activities in Punjab, in the beginning of the 20th Century, Sir Denzil Ibbetson, the Lieutenant-Governor, remarked, "I have been told by nearly every District Magistrate of the Punjab that wherever there was Arya Samaj it was the centre of seditious talk".¹⁸ Later, Sir Michael O'Dwyer, his successor, expressed similar views. "It should be noted in the fairness to the orthodox Hindus", he said, "that while the Samaj does not include perhaps more than five per cent of the Hindu population of the Punjab, an enormous population of the Hindus convicted of sedition and other political offences from 1907 down to the present day (1918) are members of the Arya Samaj".¹⁹ Similarly, the Arya Samajists took a leading part in the national movement in Rajasthan, Uttar Pradesh and Madhya Pradesh. Many scholars, like A. De Rein-Court, for instance, suggest that even the political agitation in Bengal in 1905 was influenced by the Arya Samaj.²⁰

Such eminent leaders and freedom fighters as Lajpat Rai, Ajit Singh, M.G. Ranade, Shradhananda, Bhai Parmananda, Shyamji Krishan Verma, Raja Mahender Pratap, Inder Vidyavachaspati, Satyananda, Pratap Singh

uncritically. Rather, he criticised it for imposing heavy taxes, especially the Salt Tax (like Gandhiji) and Toll Tax which were nuisance to the poor. He also criticised the functioning of the British courts where money played an important role. See *Satyaratha Prakasha* (First Edition : 1875), pp. 384-85, 387.

18. Home Department (Political A), Government of India proceedings, Nos. 148-235, August 1907.
19. Sir Michael O'Dwyer, *India as I Knew it* (London : 1925), p. 184.
20. A. De Rein Court, *The Soul of India* (London : 1961), p. 236, says: "There is little doubt today that the great revolt in Bengal in 1905 was largely the indirect result of the Arya Samaj's religious nationalism and that Dayananda's organisation formed first real nucleus of political nationalism in India".

Barhat, Bhagat Singh, Ram Prasad Bismil, Roshan Lal, Gaiinda Lal Dixit, M.L. Dhingra, Balmukand were either followers of or influenced by Dayananda and his Arya Samaj.²¹ Thus there is truth in what the official statement records : "The Arya Samaj: its creed is nationalism and national politics appeals to its members."²²

The above discussion evidences that Dayananda's contribution to India's national cause was very substantial. Some scholars, however, do not agree with this conclusion. They say that Dayananda's criticism of and attack on other religions had done more harm than good to the national cause by setting in motion communal controversies and disputes. Happily, we get ample direct evidence from Chapter IV of the *Autobiography* to settle this problem. Here Dayananda himself gives an explanation as to why he criticised other religions. To quote his own words: "My sole object is to believe in what is true and help others to believe in it. I neither accept the demerits of different faiths whether Indian or alien, nor reject what is good in them".²³

A thorough perusal of his other works shows him sticking to the above line almost everywhere. He attacks what he calls 'untrue elements' in Islam or Christianity the same way as he does in regard to Hinduism. He

21. See D. Pandey, *Arya Samaj and the National Movement in India, 1875-1920* (Delhi : 1972); N.G. Barrier, 'Arya Samaj and the Congress Politics in Panjab, 1894-1908', *The Journal of Asian Studies*, Vol. XXVI, No. 3, May 1967, pp. 363-79; R.S. Pareekh, *Arya Samaj and National Awakening, 1875-1947* (Delhi : 1974); Satyapriya Sashtri, *Bhartiya Swatantriya Sangram men Arya Samaj Ka Yogdan* (Jullundur : n.d.), pp. 32-225.
22. Home (Political), Hunter Committee Report, Vol. VI, Evidence, K.W. to file No. 164, January 1923, p. 188.
23. See p. 54 Cf. his following statement : "All those things which are common to all religions obviously condemn false things, for they create differences in different faiths. It is my object to put clearly before public all the secrets and open things of all religions, so that all and sundry may be able to exchange their views and reach some unanimity", *Satyaratha Prakash*, Introduction, pp. I-IX.

shows no leniency to the latter on account of its being his own, or that of his forefathers' religion.²⁴

In fact, Dayananda criticized only those elements in different religions which led the masses to fight each other. He strove to preach universal truth "to bring all men under one religion so that they may, by ceasing to hate each other and firmly loving each other, live in ease and work for their common welfare".²⁵

Dayananda could not be contented with mere theoretical propositions in this respect and embarked on practical ventures. He invited a conference of the representatives of almost all the religions in India on the occasion of the Delhi Durbar, 1877. Keshav Chandra Sen, Sir Sayyid Ahmed Khan, Munshi Alakhdhari responded to his invitation. Though the conference led at that time to "no practical results", yet it served a big purpose; it paved the way for the later religious parliaments and conferences working for peace and happiness of mankind.²⁶

Thus it is difficult to agree with his hostile critics that Dayananda did more harm than good to the national cause by his criticism of and attacks on different religions. He had no malice or hatred towards any religion: he simply criticised what he thought was untrue (in that religion), and wanted to bring different faiths under the banner of one universal religion. It were the later vested interests both in other religions and among Dayananda's own followers who actually started mean religious controversies and dragged Dayananda into them.

24. See *Satyaratha Prakash*, Chapters XI-XIV.

25. See, p. 64. Cf. the following statement: "At present there are learned men in all religions. If they give up prejudices, accept all those broad principles on which all religions are unanimous, reject differences and behave affectionately towards each other, much good will be done to the world. The differences of learned people aggravate the differences among the common masses with the result that miseries increase and happiness is lost". *Satyaratha Prakash*, Introduction, pp. I-X.

26. See *The Cultural Heritage of India*, ed. Haridas Bhattacharya (Calcutta : 1956) Vol IV, p. 635.

It is hoped that this *Autobiography* will present a correct picture of not only its author but also, to an extent, of the age which he lived in.

CHAPTER I

Early Life, 1824-1845

I WAS born in an *Audichya Brahmana*¹ family in the State of Morvi,² South Gujarat, in V.S. 1881 (=A.D. 1824). I have always refrained from giving the name of my father³ and that of the town in which my family resides, because had any of my relatives heard of me they would have sought me out; and then, once face to face with them, it would have become incumbent upon me to follow them. I would have to touch money again, serve them and attend to their wants. Thus, the holy work of the reform, to which I have wedded myself, would have irretrievably suffered through my forced withdrawal from it.

1. '*Northern Brahmana*': They immigrated to Gujarat in the 10th Century A.D. from Uttar Pradesh on the invitation of Raja Mularaja (915-997 A.D.), the Chalukya ruler of Anhilwada. See K.M. Munshi, *Glory that was Gurjaradesha* (Bombay: 1955), Vol. I, pp. 214-15; Harbilas Sharda, *Life of Dayananda Saraswati* (Ajmer: 1946), p. 1.
2. A small erstwhile State (Lat. 22° 23' and 23° 6' N, Long. 70° 30' and 70° 3' E) in Kathiawar Political Agency, Bombay. It had an area of 822 sq. miles and a population of 89,964. In 1820s the State was ruled by Thakur Prithviraja, a Jadeja Rajput (*Imperial Gazetteer of India*, Vol. XVIII, pp. 3-4). It was at Tankara, a small town in this State, that Dayananda was born. See Harbilas Sharda, *op. cit.*, p. 1.
3. Krashanji Lalji Trivedi or Tiwari.

At five (A.D. 1828), I began to study the *Devanagiri*⁴ characters and my parents and elders commenced training me in the ways and practices in my family, making me learn by rote the long series of religious hymns, stanzas, and commentaries. When I was eight (A.D. 1831), I was invested with the 'sacred thread'⁵ (*Yajnopavita*), given practical lessons of the *Gayatri-Sandhya*,⁶ and taught the *Yajurveda Samhita*,⁷ starting first from the *Rudradhyaya*.⁸

My family belonged to the *Shaiva*⁹ sect, and they very much wished to see me initiated into its religious mysteries. In consequence, I was taught to worship the uncouth piece of clay representing *Shiva's* emblem—the *Parthiva Lingam*. But as there was a good deal of fasting and various hardships connected with this worship, and I had the habit of taking early meals, my mother, fearing that it might tell upon my health, opposed it. But my father seriously insisted upon it and this eventually be-

4. The script in which Sanskrit is committed to writing, as also some modern Indian languages such as Hindi, Marathi, etc.
5. The sacred thread investiture ceremony (*yajnopavita samskara*) is one of the sixteen periodical ceremonials (*samskaras*) observed by Hindus at special turning points in their age. It is performed in the eighth year, when the preceptor initiates the child by giving him a sacred thread. For a detailed description of the sixteen *samskaras* see Dayananda, *Samskara-vidhi* (Ajmer : 1948).
6. Effecting communion of the soul with God (*Sandhya*) by reciting *Vedic* hymns, such as

ओ३म् भूर्भुवःस्व । तत्सवितुर्वरेण्यं भर्गो देवस्य धी मही ।

धियो यो नः प्रचोदयात् ।

॥ यजु० 36.3. ॥

7. One of the four *Vedas*, containing 1975 hymns, classified under 40 Chapters. On being presented with a copy of the *Yajurveda*, Voltaire said : "It was the most precious gift for which the West had ever been indebted to the East." H.H. Wilson, *Essays*, Vol. III, p. 304.
8. A later chapter of the *Yajurveda* in praise of *Shiva*.
9. A minor religious sect whose followers worship *Shiva*, one of the great triad of the Hindu deities. For details see R.G. Bhandarkar, *Vaishnavism, Shaivism and Minor Religious Systems* (Strassbourg : 1913); S. Sivapadasundram, *The Shaiva School of Hinduism* (London : 1934).

came a source of acrimonious quarrel between my parents.

Meanwhile, I studied Sanskrit grammar and learnt some *Vedic* text by heart. I accompanied my father to the shrines, temples and other places where *Shiva* was worshipped. My father's conversation always touched upon one topic: the highest devotion and reverence must be paid to *Shiva* for he was the most divine of all gods.

It went on thus until I had reached my fourteenth year (A.D. 1838) when having learnt by heart the whole of the *Yajurveda*, parts of other *Vedas*¹⁰ and grammar works, such as *Shabdarupawali*,¹¹ I completed my education. Now, my father wanted me to look after his business. My father's was a banking house and he held, moreover, the office hereditary in my family of a *Jemadar*.¹² We were quite well off and everything went on very pleasantly at home.

In that year—1838—my father, unmindful of my mother's remonstrances, ordered that I should begin practising *Parthiva pujanam*.¹³ Accordingly, when the great day of fasting, called *Shivaratri*¹⁴ came, my father after reciting the sacred legend¹⁵ on the *Magha Badi* 13

10. That is, *Rigveda*, *Shamveda* and *Atharva-veda*.

11. A small work of elementary grammar.

12. It was the office of a revenue collector, a respectable job by all means.

13. Worshipping the idol of clay or stone.

14. The thirteenth day in the dark half of each month is sacred to *Shiva* and hence called *Shivaratri*. The *Shivaratri* in the month of *Magha* (January-February) is, however, most hallowed and is called *Mahashivaratri*.

15. There are many legends emphasising the importance and usefulness of keeping a fast and vigil on the occasion of the *Shivaratri*. Of these the most common is that of a thief who while hiding himself on a tree on the *Shivaratri* caused the fall of a flower by his movement on the phallic emblem of *Shiva*, built under the tree. This pleased *Shiva* and the thief attained *Moksha* (Salvation). The moral is thus derived at the end: "well, this was the result of an unintentioned offering: an offering made with a noble intention is supposed to yield a still greater reward".

(Jan-Feb 1838) commanded me to observe fast and to participate in the night long vigil in the temple of *Shiva*. I obeyed him and went to the temple where the townspeople were going with their children.

The *Shivaratri* vigil is divided into four *praharas* of three hours each. After the first two *praharas* I saw that the *pujaris* (the priests) and some lay devotees had left the temple and lay asleep outside it. Having been taught for years that by sleeping on that particular night, the worshipper lost all charm of his devotion, I tried to refrain from sleeping by washing my eyes now and then with cold water. My father was, however, less fortunate in this respect. He fell asleep, leaving me to watch alone a miracle which happened just then: a mice came out of its hide-out and began to wander around the idol of *Shiva*. Not only that, it even climbed on the idol and ate away the *akshata* (offerings) too.

Now thoughts upon thoughts and questions upon questions crowded upon and disturbed my mind. "Is it possible", I asked myself, "that he was the same *Mahadeva*, the semblance of man, the idol of a personal god that I see bestriding his bull before me, and who, according to religious accounts, walks about, eats, sleeps, and drinks, and who holds a trident in his hand, beats his *dumroo* (drum) and pronounces curses upon men?¹⁶ Is he the one who is invoked as the Lord of *Kailasha*, the supreme being and the divine hero of all the stories we read of him in the *Puranas*."¹⁷

Unable to resist such thoughts any longer, I awoke my father and asked him to tell me whether the hideous emblem of *Shiva* in the temple was identical with the

16. *Shiva* is known by various names, the most famous being *Mahadeva*, (the final form in which he came to embody the character of fatality in the life epic of the universe). According to the Puranic tradition, he holds a *dumroo* (drum) in one of his hands; he rides a bull (*nandi*) and lives at *Kailasha* (a Himalayan peak, 22,020 feet above sea level).
17. Non-Vedic scriptures, eighteen in number, supposed to have been composed between C. 6th century A.D. to C. 16th century A.D.

Mahadeva of the scriptures? "Why do you ask this?" enquired my father. "I feel it is impossible", I replied, "to reconcile to the idea of an omnipotent, living god, with this idol which allows the mice to run over his body and thus suffers his image to be polluted without the slightest protest."¹⁸

My father tried to explain to me that this stone representation of the *Mahadeva* of *Kailasha*, having been consecrated by the holy *Brahmans*, became in consequence the god himself, and is worshipped and regarded as such. As *Shiva* cannot be perceived, he further added, in this *Kali-Yuga*,¹⁹ we have the idol in which the *Mahadeva* of *Kailasha* is imagined by his votaries. This kind of worship pleases

18. J.N. Farquhar feels that this unusual behaviour of a Hindu boy of 14 is scarcely comprehensible unless he had already heard idolatry condemned. "The truth is that the *Sthana-kavasis*, a group of *Jains* who condemned idolatry, were very much popular in an around Tankara at that time. Their influence, it seems, prepared the boy for his experience in the temple." *Modern Religious Movements in India* (Delhi : 1967), p. 104. Harvey De Witt Griswold, *Insights into Modern Hinduism* (New York : 1934), p. 112 has accepted Farquhar's contention without any scrutiny.

Farquhar's guess, however, is not confirmed by the available facts. A careful perusal of Dayananda's autobiography shows that he takes particular care to acknowledge the influence and impact of others on him. The fact that he makes no mention of the *Jaina* influence whatsoever in his autobiography rules out the possibility of any such influence. Secondly, Dayananda as referred to above, received his schooling at home and never moved out of his house unless accompanied by his father who occasionally took him to the shrines, temples and other places where *Shiva* was worshipped. In the third place, Farquhar ought to have known that Dayananda at fourteen was something more than merely a Hindu boy of fourteen. Like John Stuart Mill, he was full of knowledge even at that young age, and he was quite capable of taking action, as referred to above, quite independently.

19. According to Hindu chronology there are four *Yugas* or periods: *Kritayuga* of 17,28,000 years, *Tretayuga* of 1,29,000 years, *Dwaparayuga* of 8,64,000 years and *Kaliyuga* of 4,32,000 years. The present *yuga* of *Kali* started in 3,102 B.C.

the great deity as much as if instead of the emblem he were there himself." But the explanation fell short of satisfying me. I could not help suspecting misinterpretation and sophistry in all this. Feeling weak with hunger and fatigue I begged to be allowed to go home. My father consented to it, and sent me away with a sepoy, reiterating that I should not break my fast. But when once home, I told my mother of my hunger, she fed me with sweet-meats, and I fell into a profound sleep.

In the morning, when my father returned home and learned that I had broken my fast, he felt very angry. He tried to impress me with the enormity of my sin. But I could not make myself believe that the idol and *Mahadeva* were one and the same god, and, therefore, could not comprehend why I should be made to fast for and worship the former. I had, however, to conceal my lack of faith, and bring forward as an excuse for abstaining from regular worship my study, which really left me little or no time for anything else. In this I was strongly supported by my mother and my uncle, who pleaded my case so well that my father had to yield. I was allowed to devote my whole attention to my studies. My academic sweep was now extended to *Nighantu*,²⁰ *Nirukta*,²¹ *Purvamimansa*²² and other *Shastras*²³ as also to the rituals.

There were besides myself in the family two younger sisters²⁴ and two brothers,²⁵ the youngest of whom was born when I was already sixteen. On one memorable night, as we were attending a nautch festival²⁶ at the house of a friend, a servant was dispatched after us from

20. A *Vedanga* which presents a detailed glossary of the Vedic words.

21. It describes the principles and rules by which *Vedic* hymns are to be interpreted.

22. One of the six *darshanas*, composed by the great scholar Jaimini.

23. They are: *Nayaya* by Gautama, *Vaishishika* by Kanada, *Yoga* by Patanjali, *Sankhya* by Kapila, *Purvamimansa* by Jaimini and *Uttar-mimansa* (or *Vedanta*) by Badarayana.

24. See Appendix 1.

25. See Appendix 1.

26. Song-dance performance by professionals.

hill and found myself on the highway. All was darkness around and over me, and I had to pick up my way at random, trying only to keep to the road. Finally, I reached a cluster of huts. I learnt from the people that that road led to Ukhimatha.⁵⁶ I directed my steps to that place, and passed the night there. In the morning, feeling sufficiently rested, I returned to Guptakashi, from where I had started on my northward journey. But that journey attracted me, and soon again I returned to Ukhimatha, under the pretext of examining that hermitage and observing the way of living of its inmates. There I had time to examine at leisure, the ado of that rich and famous monastery, so full of pious pretences and a show of asceticism. The high priest called *Mahanta* tried hard to induce me to remain and live there with him becoming his disciple. He even held before me the prospect, which he thought quite dazzling, of inheriting some day his lacs of rupees, his splendour and power, and finally succeeding him in his *Mahantship*. I frankly answered him that had I ever craved for any such riches or glory, I would not have secretly left the house of my father, which was not less sumptuous or attractive than his monastery with all its riches. "The object which induced me to do away with all these wordly blessings", I added, "I find you neither strive for, nor possess the knowledge of". He then enquired what was that object which I cherished. "That object", I replied, "is the secret knowledge, the *vidya*, or true erudition of a genuine *yogi*: the *mukti*⁵⁷ which is attained only by the purity of one's soul and certain attainments, and performance of all the duties of man towards his fellowmen, and the elevation of humanity thereby."

56. A sacred shrine 26 miles down Kedarnath. During the months of intense cold, the devotees in charge of Kedar temple shift their headquarters to this place and worship is performed here. According to tradition, the place is named after *Usha* (*Ushamatha* = Ukhimatha), daughter of *Yanasura* whom *Anirudha*, the grandson of *Shri Krishna*, married over here. See Yashpal Jain, *Uttarakhanda Ke Patra Par* (Hindi: Delhi: 1958), pp. 82-84.
57. Salvation.

The *Mahanta* remarked that it was very good, and asked me to remain with him for some time at least. I kept quiet and gave no reply, but I knew that there I would not get anything which I sought.

Rising very early the following morning, I left this rich dwelling and went to Joshimatha.⁵⁸ There I met some learned scholars and *sanyasis* from Maharashtra. I learnt many a new thing regarding *yogavidya* from them by way of discussions.

From Joshimatha I went to Badrinarayana.⁵⁹ Rawalji, the chief priest of the temple at Badrinarayana was a learned man. I lived with him for a few days and held discussions on the *Vedas* and the *Darshanas*.^{59a}

On my enquiring whether he knew of some really genuine *yogi* in the neighbourhood, the Rawalji said to my great regret that though there were none at that time, on certain occasions they did visit his temple. I resolved, however, to make a thorough search for them throughout the country, especially in the mountains (the Himalayas).

After a few days, I set out on my onward journey. I

58. A sacred place situated 30°33'N and 79°35'E at an elevation of 6,107 ft. above sea level on the way to Badrinath 19 miles short of it. The Badrinath temple is closed about November and the treasure is removed to Joshimath from where it is again taken to Badrinath in May. *Imperial Gazetteer of India*, U.P., Vol. II, pp. 287-88).

59. A peak of the central Himalayan axis in district Garhwal, U.P., at a height of 23,210 ft. From the glaciers on its sides many streams take their rise. The *Shiva* temple, supposed to have been built by Shankracharya, is managed by the Chief priest, *Rawala*, who is always a *Nambudri Brahman* from South India. See *Imperial Gazetteer of India*, U.P., Vol. II, p. 287.

59a. Dayananda's visit to this place was fruitless. His disappointment was total.

In Badrinath too, he says "there is a good deal of humbuggery. Rawalji is the chief. He keeps many wives. *Pashupati* is the name which these people have given to a temple and to a five-faced idol. The priest's tricks flourish only when there is none to question them." *Satyaratha Prakash*, Chapter XI, p. 468.

travelled along the foot of the mountains until I reached the banks of Alkhananda.⁶⁰ I saw on the other side of the river a large village called Mana.⁶¹ But as I had no desire of visiting it, I did not cross the river. Rather I still kept to the foot of the mountains following the river course and proceeded towards the jungle. The mountains around and my path were thickly covered with snow and with the greatest difficulty I succeeded in reaching that place where the Alkhananda takes its rise.⁶² There I found myself surrounded by lofty hills on all sides. After a while I found no vestings of even a path. A stranger in the country, I did not know what to do next. After some time, however, I decided to cross the river to make enquiries regarding the way, if possible. I was insufficiently clothed and the cold was intolerably intense. I felt hungry and thirsty too. Once I tried to deceive my hunger by swallowing a piece of ice, but found no relief. I began to foot the river. At some places it was very deep, at others shallow—not deeper than a cubit. Its width was 8 to 10 cubits. Its bed was covered with small and fragmentary lits of ice which wounded my bare feet, they started bleeding. Luckily, the cold had benumbed them and as such no pain was felt for some time. Slipping on the ice more than once I lost my foot-

60. It should be a little less than 2 miles from Badrinath.

61. A village (31°5'N and 79°26'E) about 2 miles from Badrinath, 10,560 feet above sea level. It lies close to a pass of the same name leading to Tibet. Pilgrims going to *Mansarovar* pass through this pass. *Imperial Gazetteer of India*, U.P., Vol. II, p. 289.

62. That is, *Alkapuri*: height more than 25,000 feet above sea level.

Dayananda, during the course of a lecture at Poona in July 1875, gave reason as to why he visited *Alkapuri*; "I visited the mountain on the top of which old *Alkapuri* was situated with a view to get rid of the wordly living by freezing to death in the snow over there. But on reaching that place I thought that dying that way was in no way an act of manliness. Acquisition of knowledge and then doing good to others was definitely a better proposition. After this change in thinking, I at once retired from there." Dayananda, *Poona Lectures* (Hindi: Delhi: 1969), p. 107.

ing. It was only with great difficulty that I could help myself not falling there. For should I have found myself prostrate on the ice I would have been unable to rise again. That meant freezing to death then and there. Nevertheless, with great exertion and after a terrible struggle I managed to get safe enough on the other bank.

I was then more dead than alive. I removed whatever cloth I had on the upper parts of my body and wrapped them around my feet upto the knees. Exhausted, famished, unable to move, I stood there waiting for help: I did not know where it will come from. After some time I saw two hill men. They came up and greeted me with their *Kashisambha*.⁶³ They invited me to their home for food. They also promised me to show the way to *Sadapata*,⁶⁴ a very sacred place. I rejected their offer for I could not walk and notwithstanding their pressing invitations, I would not take courage and follow them as they wanted me to do. The idea had struck me that I had better return and resume my studies. After telling them that I would rather die (than to proceed according to their plan), I refused even to listen to them.⁶⁵ The two men then left me and soon disappeared into the hills.

After relaxing here for some time I proceeded on my way back. Stopping a while at Basudhara,⁶⁶ a sacred bathing place and passing by the neighbourhood of Mana I reached Badrinarayana at eight in the evening. *Rawalji* and his companions were much astonished to see me and enquired where I had been since early morning. I then related to them all that had happened to me.

63. A *Bhotian* word equivalent to *namaste*.

64. Sadopanta, about 13 miles from Badrinath and 5 miles from Alkapuri, on the way to *Swaragarohana* (23,000 ft.). According to tradition the *Pandavas* went to *Swaraga* (heaven) from here.

65. K.N. Goswami, *Op. Cit.*, pp. 55-56.

The *Theosophist* translation of this incident is defective. I have, therefore, made necessary corrections in the light of the MS 'Y'.

66. A waterfall, 12,000 ft. above sea level, five miles from Badrinath.

After taking a little food and night's rest which restored my lost energy, I took leave of the *Rawalji* next morning and set out on my journey back to Ramnagar⁶⁷. At the fall of night I stayed with a hermit, a great ascetic.⁶⁸ He was famous throughout and I had a long conversation with him on religious subjects. Reassured, more than before, I left him the following morning. After crossing hills and forests I descended the *Chilkia ghati*⁶⁹ and ultimately reached Rampur. There I took up quarters at the house of a famous saint Ramgiri, well-known for the holiness and purity of his life. He was a man of extraordinary habits. He never slept and passed his nights in mono-conversations—sometimes very loudly, we heard a scream, then signs of weeping, although nobody was there in his room. Extremely surprised I questioned his disciples and pupils as to what the matter really was. Such was his habit, they said, though no one could tell me what it meant. I sought an interview with him; and there I learnt that it was not the true *yoga* that he was practising. It was not what I sought. Leaving him, I went to Kashipur⁷⁰ and from there to Daronasagar,⁷¹ where I spent the whole winter.

From Daronasagar I went to Moradabad⁷² via Sambhal,⁷³ and then crossing Garhmukteshwar⁷⁴, I found

67. Capital of the erstwhile State of Rampur (28°49'N and 79°2' E) on the left bank of the Kosi. (*Imperial Gazetteer of India*, U.P., Vol. II, pp. 458-59.)
68. It should have been at some place like Pipalkoti, about 38 miles from Badrinath.
69. The valley of the river Chilkia surrounded by high hills above Rampur in district Nainital, U.P.
70. Headquarters of the Kashipur sub-division of Nainital District on a main road from Moradabad (*Imperial Gazetteer of India*, U.P., Vol. II, pp. 261-62).
71. A small village in the neighbourhood of Kashipur. There is a sacred tank here which is named after guru Daronacharya (*Ibid.*, p. 261).
72. Headquarters of the district, in Bareilly Division, on the main railway line from Delhi to Bareilly (*Ibid.*, Vol. I, pp. 547-48).
73. A town of great antiquity in Moradabad District, about 53 miles from Moradabad. (*Ibid.*, pp. 535-36, 541-49).
74. A small town and place of pilgrimage on the Ganga, in Meerut District about 80 miles from Meerut city. (*Ibid.*, pp. 321-22).

myself again on the banks of the Ganga. At this time, besides some religious works, I had with me the *Shiva-Sandhya*,⁷⁵ *Natha-pradipika*,⁷⁶ *Yoga-beejak*⁷⁷ and *Kesarani-Samhita*⁷⁸ which I used to study during my travels. Some of these works gave exhaustive description of the nervous system and anatomy which I could never grasp. This made me doubt the authenticity of these books. I had been trying to remove my doubts for some time but had found no opportunity. One day I saw a corpse floating down the river. There was the opportunity to confirm the veracity of the statements contained in my books. Leaving the books nearby and taking off my clothes, I entered the river and brought out the dead body. I then dissected it with a large knife in the best manner I could. I took out the heart (*kamala*) and cutting it from the navel to the ribs examined it. I examined a portion of the head and neck too. The description given in the books did not tally at all with the actual details. I, therefore, tore the books to pieces and threw them into the river along with the corpse. From that time, gradually, I came to the conclusion that with the exception of the *Vedas*,⁷⁹ *Patanjali*⁸⁰ and *Sankhya*⁸¹ all other works on the Science and Yoga are false.

Having wandered on the banks of the Ganga for some time I went to Farukhabad.⁸² From there I proceeded to Kanpur⁸³ via Shringiarampur:⁸⁴ when I was entering Kanpur by the roadside east of the cantonment, the V.S. year 1855 (= April 5, 1912) was completed.

75-78. Later works on *Yoga* with some description of human body, its nervous and anatomical make-up.

79. The *Rig, Sam, Yajur* and *Atharva*.

80. One of the Six *Darshanas*.

81. One of the six *Darshanas*, composed by Kapila.

82. Headquarters of the district (Fatehgarh); on the bank of the Ganga, about 70 miles south of Lucknow. (*Imperial Gazetteer of India*, Vol. I, pp. 431-32).

83. Headquarters of the district, on the right bank of the Ganga, 45 miles south-west of Lucknow, the third largest city in U.P. (*Ibid.*, Vol. II, pp. 15-20).

84. A small village in the neighbourhood of Kanpur.

During the next five months I visited several places⁸⁵ between Kanpur and Allahabad.⁸⁶ On *Bahadrapada* 5, V.S.1913 (=A.D. 1856) I reached Mirzapur⁸⁷ and stopped there for a month or so near the shrine of *Vindhia Chal Asulji*. I arrived at Benaras in the early part of *Aswin* and took up residence in a cave at the confluence of the Varuna and Ganga. It (the cave) belonged to Bhunanda Saraswati. There I met Kaka Ram, Raja Ram and many other scholars. My stay here was only 12 days and I set out on my journey after what I sought on the 13th day. I visited Chandigarh⁸⁸ and stayed here for ten days at the shrine of *Diwya-Kunda*. I now left eating rice and lived on milk alone, doing nothing else except studying the *Yoga* day and night. Unfortunately, I got at this time into the habit of using *Bhanga*, a strong narcotic leaf and at times felt quite intoxicated by its effect. One day leaving the temple I visited a small village nearby where by chance I met an ex-attendant of mine. I passed my night there in *Shiva* temple on the other side of the village. While there under the influence of *bhanga* I fell fast asleep and had a strange dream. I saw *Mahadeva* and his consort, *Paravati*. They were conversing and the subject of their conversation was myself. *Paravati* was telling *Mahadeva* that I ought to get married, but the god did not agree with her—and pointed out my indulgence in taking *bhanga*. When I woke up, the dream annoyed me a great deal. It began

85. Maybe Bundki, Fatehpur, Khaga etc.

86. Also called Prayaga, on the confluence of the *Ganga* and *Yamuna*; a very sacred city (*Mahabharata*, *vana*, 85, 68-87; 87, 18-20; *Anushashana*, 25,35-38; *Matsya Purana*, 103-112 chapter; *Kuram Purana*, 1,36-38 etc.) with many sacred *upatirthas*, such as *Vata*, *Pritashana*, *Dasavadhmedkaka* etc. (For details see *Ibid.*, pp.78-83; P.V.Kane, *History of Dharamshashtras* (Hindi) (Lucknow: 1966), Vol. III, pp. 1326-38.

87. Headquarters of the district on the right bank of the *Ganga*, about 30 miles west-south-west of Benaras (*Imperial Gazetteer of India*, Vol. II, pp. 156-58).

88. Modern Chunar; headquarters of the tehsil of the same name in Mirzapur District, on the right bank of the *Ganga*, 17 miles south-west of Benaras. (*Ibid.*, pp. 155-56).

to rain and I took shelter in the verandah opposite the main entrance to the temple where stood the huge statue of the bull-god *Nandi*.⁸⁹ Placing my books and clothes on its back, I sat there and meditated. By chance I looked into the statue which was hollow from within. I saw a man concealed inside. I extended my hand towards him which terrified him. He jumped out of his hiding place and ran away towards the village. I took his place and slept in the statue for the rest of the night.

In the morning an old woman came and worshipped the bull-god. She offered gur (molasses) and a pot of curd and (mistaking me to be the god himself) desired me to accept and eat the same. Being hungry I ate it all. The curd being very sour proved to be a good antidote for the *bhanga* and neutralised its effect. It relieved me very much.

After this adventure, on March 26, 1857 I set out on a journey to the hills, where the *Narmada* takes its rise.⁹⁰ I never once asked my way but went on walking southwards. After some time I found myself in a thick jungle with isolated huts appearing now and then. At one of these huts I took a little milk and proceeded on. I had hardly walked half a mile and the road abruptly ended. Now the only choice before me was to take some narrow paths, knowing not where they led to.

I soon entered a dreary jungle of wild plum trees and huge, thick grass with no signs of any path in it. Here I was faced with a huge black bear. The beast growled ferociously and rising on its hind legs opened wide its mouth to devour me. I stood motionless for some time and then slowly raised my stick over him. This terrified the bear and it ran away.

Having heard the roar of the beast the hutmen whom I had just left came running to my assistance armed with large sticks and followed by their dogs. They tried hard to persuade me to return with them. If I proceeded any further, they said, I would have to encounter great

89. It is *Shiva's* ride; and hence considered sacred as a god.

90. Amar-Kantaka.

perils in the jungle which is infested with bears, buffaloes, elephants, tigers and other ferocious beasts. I asked them not to show any anxiety for my safety, for I was sufficiently protected. I was keen to see the source of the *Narmada* and would not change my mind for fear of anything. The hutmen, finding their words falling on deaf ears, left me. However, while departing they made me accept a stick thicker than my own for self-defence which I threw away soon afterwards.

On that day I travelled non-stop until it grew quite dark. I did not perceive on my way any trace of human habitation: no villages, not even a solitary hut or a human being. All that met my eyes were trees, twisted, broken, uprooted by wild elephants. Further on (next day), I found myself in a dense and arduous jungle of plum trees and other prickly shrubs. At first I saw no means of crossing this jungle. However, partly crawling on the belly, partly walking on my knees, I surmounted this new obstacle and after paying a heavy tribute with pieces of my clothes and even my skin, bleeding and exhausted I got out of it. It had grown quite dark by that time, but unimpeded by it in any way I proceeded onwards until I found myself entirely surrounded by lofty rocks and hills covered with dense vegetation. Nevertheless, I saw there some signs of human habitation.

Sometime afterwards, I saw a few huts, surrounded by heaps of cowdung and a flock of goats grazing on the banks of a small stream of clear water flowing nearby. The few lights glimmering between the crevices of the walls seemed to be welcoming me. I decided to pass the night there and took shelter under a large tree which overshadowed one of the huts. Having washed my bleeding feet, my face and hands in the stream, I had barely sat to say my prayers when I suddenly heard the disturbing sound of 'tom' 'tom'. Soon afterwards, I saw a procession of men, women and children, followed by their cows and goats, emerging from the huts, and preparing for a religious festival. On seeing a stranger, they all gathered around me. An old man curiously enquired as to where I had come from. I told them that I had

come from Benaras and was on my pilgrimage to the source of the *Narmada*. On receiving this answer they all went away leaving me to my prayers. But within about half an hour their headman came accompanied by two hillmen to invite me to their hut. He sat by my side and made his request. I declined the offer (for they were idolaters). He then ordered a fire to be lit near me and appointed two men to keep guarding me over the night. Learning that I took milk for my food, the kind headman brought me a bowl full of it, out of which I took only a little. The headman returned, leaving me under the protection of the two guards. That night I had a very sound sleep and did not get up until dawn, when rising after saying my prayers I prepared myself for further adventures.*

I kept wandering for three years⁹¹ on the banks of the Narmada, enjoying the learned company of the *mahantas* and *yogis*. From there I returned to Mathura⁹² in order

*. Here *The Theosophist* fragment ends. The next account is taken from his *Poona Lecture*, referred to in the Introduction.

91. Cf. Dayananda's following statement which he appended to the manuscript of the first edition of his celebrated book *Satyaratha Prakash*, pp. 485-86. "There at the banks of the Narmada I studied *darshana-shastras*". *Dayananda's Letters and Advertisements*, ed. Bhagavat (Amritsar: 1955), p.21.

There are many stories current in the Arya Samaj circles that Dayananda had taken part in the Uprising of 1857. There is a book also on this theme: *Dayananda and the Revolt of 1857* (Hindi: Sonapat: 1970). No evidence is, however, available on the basis of which such conclusions could be drawn. In fact, Dayananda had little interest in extra-religious matters in 1850s. It is only after 1863 that he began to think of anything but religion. Thus to try to see him in the midst of politico-military activities in 1857 is to depart from the field of real history.

92. Headquarters of the district, the birthplace of Krishna and a great centre of religious life. A picturesque town on the bank of the Yamuna with numerous temples and fine buildings, adorned with sculptures, ghats and good streets (*Imperial Gazetteer of India*, U.P., Vol. I, pp. 389-91).

to pursue higher studies. Here I met⁹³ a true *Sanyasi* aged 81, whom I accepted as my *guru*⁹⁴. His name was Vrijananda⁹⁵. Earlier he used to live at Alwar.⁹⁶ He had acquired mastery over the *Vedas*, *Shastras* and the ancient literature composed by the sages and seers. He was blind and suffered from acute stomach trouble. He did not think high of the modern Sanskrit grammar works, such as *Kaumudi*, *Shaikharabodha*, etc.; and denounced the *Puranas*, *Bhagavata*, etc., in irrevocable terms. He had great faith in the *arsha-granthas*⁹⁷ (books

93. On 14 November 1860. Lekh Ram, *Life of Maharishi Dayananda Saraswati*, p. 25.

94. Teacher.

95. Born about A.D. 1779 at Gangapur (near Kartarpur) in Punjab. His father's name was Narayandatta who was a *Sarasvata Brahmana* of *Bhardwaja gotra*. The boy lost both his eyes at 5 and his parents at 12. The brother, who took charge of him, did not treat him well and therefore he left his home, took *Sanyasa* and devoted all his time to studies. He had a very powerful intellect and prodigious memory. He soon became well-versed in *Vedas* and *Shastras*. His mastery over Sanskrit grammar was unrivalled. After wandering here and there for some time he settled at Mathura, where he opened a grammar school. He died on September 14, 1868. Learning of his death his pupil Dayananda remarked: "Today the sun of *Vedic* grammar has set." For details see Devindranath, *Vrijananda Charita* (Hindi tr. Ghasi Ram: Meerut: 1919).

96. Raja Vinay Singh of Alwar (Rajasthan) patronised Swami Vrijananda and kept him in his palace for sometime. But irritable and short-tempered as the blind *Sanyasi* was, his Alwar stay proved to be short-lived and he shifted to Shoron. See *Ibid.*, pp. 28-52.

97. Vrijananda said to Dayananda: "The Sanskrit literature is divisible into two periods, the *ante-Mahabharata* and the *post-Mahabharata*. The doctrines embodied in the *post-Mahabharata* literature clearly indicate the high water mark of spiritual, moral and intellectual greatness reached in ancient times by the Aryans. The books of that period were composed by Rishis who had noble lives and were pillars of light and strength to erring humanity. These books are wholesome reading. In the *post-Mahabharata* period, however, the study of those works has been neglected; and intensely prejudiced and narrow-minded men have written books the study of which has brought to ruin the cause of *dharma*. You, there-

authored by ancient seers). When I presented myself to him he told me that grammar could be learnt in three years' time. There was a gentleman named Amarlal at Mathura. I shall never forget the favour done to me by him during my studies. He made decent arrangements for my books, boarding and lodging. Whenever he had to dine out, he got my meals prepared and left his place only after I had taken them. Indeed, I was very fortunate in finding such a generous man.⁹⁸

I remained at Mathura⁹⁹ until V.S. 1919¹⁰⁰ (=A.D. 1863).

fore, shall have to leave all the work of these authors and study only the *rishi-krita-granthas* (books written by *rishis*)."

Quoted by Harbilas Sharda, *Op. Cit.*, pp 34-35.

98. He was also an *Audichya Brahmana* from Gujarat. The *Sindhias* of Gwalior had given him a *Jagir* comprising a village near Mathura. He was known as *Joshi Baba*.

For Dayananda's residence he had secured a room in the ground floor of the *Lakshminarayana temple* at the *Visharama-ghat* on the Yamuna. For his food he took up the responsibility on himself. See Harbilas Sharda, *Op. Cit.*, p. 35.

99. Dayananda studied here a good deal of Sanskrit grammar and other works. In the words of Harbilas Sharda: "After finishing *Ashthadhyayi*, Dayananda took up *Mahabhashya*. As *Ashthadhyayi* is unrivalled as a grammar, so is *Mahabhashya*. Also unequalled as a commentary on Panini's *Ashthadhyayi*. By mastering these two books, Dayananda acquired complete command of the *Sanskrit* language, *Vedic* as well as classical. It was this mastery which enabled him to triumph over the grammarians of Benaras and Poona, the two seats of Sanskrit learning in the North and South.

"After finishing *Mahabhashya* Dayananda took up the study of *Nirukta*, *Nighantu* and other works necessary for a proper understanding of the *Vedas*. *Ashthadhyayi*, *Mahabhashya*, *Nirukta* and *Nighantu* furnished Dayananda with the key to unlock the treasury of the *Vedas* which had remained locked and sealed since the time of the *Mahabharata*" (*Ibid.*, p. 36).

100. On finishing his education Dayananda made customary offering of cloves to his teacher saying that he was a poor man and could not offer anything but that. Vrijananda's reaction to it was indeed wonderful. He observed: "I demand from you something else as a *dakshina*. Take a vow

before me that so long as you live, you will work incessantly to spread true knowledge of the *Vedas* and the *Arsha-granthas* and condemn works which teach false doctrines and tenets; and that you will even give up your life if necessary in re-establishing the *Vedic religion*. This is my *dakshina*. Dayananda bowed and said 'Tathastu—so it be' (*Ibid.*, pp. 38-39).

CHAPTER III

Public Ministry,¹ 1863-1883

HAVING finished my studies at Mathura, I went to Agra² and stayed there for two years^{2a} (1862-64). During this period, whenever any doubt crept in my mind, I either wrote to or called on my teacher (Vrijananda) for its resolution. From Agra I went to Gwalior,³ where I denounced⁴ the *Vaishnava* sect.⁵ There was a *Vaishnava-acharya*^{5a} here, Hanumanta Nami by name, who, disguising himself as a clerk often visited me during my discourses. He corrected me whenever I made some error of speech.⁶ I enquired a number of times as

1. Chapter heading is given by the Editor.
2. Reached Agra in May 1864.
- 2a. Here at Agra Dayananda passed most of his time practising *Yoga* and studying the *Vedas* and *Shastras*, thus preparing himself for the future mission. See Harbilas Sharda, *Life of Dayananda Saraswati* (Ajmer: 1946), pp. 40-41.
3. Maharaja Jiyaji Rao Sindhia, had arranged a *Bhagwata Yajna* here from Feb. 4 to 10, 1865. Dayananda's purpose of visiting this place without any formal invitation was not to participate in the *Yajna* but to dissuade the Maharaja from holding it. *Ibid.*, pp. 41-42.
4. On his not being successful with the Maharaja, he took to the denunciation of the *Bhagwata-Purana*.
5. For the Sect see Chapter II.
- 5a. Teacher-superior.
6. Cf. The following report which appeared in the columns of the *Christian Intelligence*, March 1870, p. 79:

to who he was. But he always replied that he was only an ordinary clerk who had acquired a little knowledge by listening to the learned discourses of the scholars. One day we discussed whether it was proper for the *Vaishnavites* to draw a standing white line across the forehead. I said if one can get heaven by drawing a white line, then some thing better than heaven can certainly be attained by whitening⁷ the whole face. He chose to take an offence at this remark and went away. Later on I was told by other people that he was an *acharya* of that sect.

During my stay at Gwalior I continued corresponding with Swami Vrijananda (whenever some need arose).⁸

From Gwalior I went to Karauli,⁹ where I met a *Kabirpanthi*¹⁰ who used to give a strange derivation of the word *Kabira*—*Kabira* ('of a warrior'). He also told me that there was a *Kabiropnishad*¹¹ too. From Karauli I proceeded to Jaipur.¹² There I met a learned scholar, Harish Chandra. I denounced there, for the first time, the *Vaishnava* sect and praised *Shaivism*.¹³ The Maharaj

"He speaks sanskrit fluently, though not in a very polished style and in a few instances not quite correctly."

Later on; however, he spoke thoroughly correct and beautiful sanskrit.

7. 'Blackening' in the Hindi versions of the *Autobiography* seems to be a slip. In the present context it should have been 'whitening'.
8. I have changed the order of this sentence: In the Hindi version it is in the beginning of the above paragraph. The change is, however, within the limits of faithful translation.
9. An erstwhile State (area: 1242 sq. miles; population 148,670, in 1881) in Eastern Rajasthan (*Imperial Gazetteer of India, Rajputana* pp.352-64). Dayananda visited Karauli in June 1865, stayed here at Gopal Singh's gardens on the bank of a small river Bhadravati.
10. A minor Hindu sect started by Kabira (1440-1518 A.D.).
11. Not traceable.
12. A prominent erstwhile State (Area=16,456 sq. miles, population: 2642,457 in 1881) in Rajasthan (*Imperial Gazetteer of India, Rajputana*, pp. 233-70.)
13. See Chapter I, f.n. 9 for *Shaivism*.
Harbilas Sharda is, however, wrong when he says that

of Jaipur Swai Ram Singh was a follower of *Shaivism*. The sect became very popular and I gave thousands of *Rudraksha Malas*¹⁴ to the people with my own hands. The people in their over enthusiasm bedecked their elephants and horses with rosaries.

From Jaipur I first went to Pushkar¹⁵ and then to Ajmer.¹⁶ On reaching Ajmer, I began to denounce *Shaivism* too. About that time the Maharaja of Jaipur was going to Agra to meet the Lieutenant-Governor (of the North-Western Provinces). The Maharaja summoned me with a view to take me along with him for disputation, if need be, with the *Vaishnava* scholar Ranga-charya of Brindaban.¹⁸ I reached Jaipur, but the Maharaja, on knowing that I had begun to denounce *Shaivism* too, became displeased with me. I, therefore, left Jaipur for Mathura where I discussed some difficult matters with Swamiji (Vrijananda).

From Mathura I went to Hardwar. There I hoisted the flag of *Pakhandamardana* (down with religious hypocrisy) on my hut; and debated religious issues with *panditas*. After some time, however, I thought that there was no use making the whole world an enemy and keeping belongings etc., more than what the *grishi-*

Swamiji did not support Shiva-worship at Jaipur (see *op. cit.* p. 44, f.n. 1). Indra Vidyavachaspati is also somewhat reluctant to accept this fact. See *Arya Samaj Ka Itihasa*, Vol. I, p. 62.

14. Of beads made of stone of a (hilly) fruit tree, black in colour, with eye like marks on its surface. According to the Shaivites "a man who has no ashes on his forehead and no *rudraksh-amala* round his neck is a cursed one."
15. A sacred place 6 miles from Ajmer (*Vayapurana*, 77,40; *Padmapurana*, 5, 15, 15).
16. Dayananda reached there on March 23, 1866; and denounced idol worship and *Vaishnavism*.
17. It seems that having come in close contact with the Shaivites, Dayananda came to know that they were in no way better than the *Vaishnavites*. He began to denounce both the sects after reaching Ajmer.
18. A small town of antiquity, in close proximity to Mathura; the most sacred spot in the Mathura region according to *Padmapurana* 4, 81, 60; 4, 69, 9; 4, 75, 8-14.

thas kept. I decided to renounce everything; and putting on a small loin cloth sat in my hut observing *mauna-vrata* (silence). But what I had decided could not be kept up for long. The reason for this was obviously one: people knew me well and challenged me in various ways. One day a man came and standing in front of my hut said: "The *Vedas* are nothing as compared with the *Bhagvata*.¹⁹ Rather they are much inferior to it." I could not bear with this and giving up my *mauna-vrata* began to denounce the *Bhagvata*. I decided at once that whatever little knowledge I have acquired by the grace of God should be transmitted to others for their good. The practice of smearing the body with ash which I started at this time was given up only last year (V.S.1931) after my coming over to Bombay. I started putting on clothes also ever since I began travelling by railway trains.²⁰

From Hardwar I moved to Farukhabad²¹ and from there to Ramgarh.²² At the latter place I entered into controversial debates with the orthodox *panditas*. There, when three or four of my opponents spoke at one time, I used to say '*kaulahala*' '*kaulahala*' i.e., 'noise'. The people of that place began to call me *Kaulahala-Swami* on this count. Even to this day they have not given up this practice. One day, while at Ramgarh, ten persons hired by *Chakrankitas*²³ came to kill me. I was able to save myself with great difficulty.

From Ramgarh I first went to Kanpur and then to Prayag (Allahabad). Some people came to kill me at Prayag also, but a God-fearing gentleman named

19. One of the eighteen *Puranas* devoted to *Vishnu*.

20. Dayananda began to wear clothes on the suggestion of Keshab Chandra Sen, when the former visited Calcutta, Dec. 1872-Dec. 1873. For details of his Bengal visit see Indra, *Op. Cit.*, Vol. I, pp. 80-88.

21. See Chapter II.

22. A small town, 20 miles from Farukhabad.

23. A class of *Vaishnavites*. The word is compound of *chakra* (discus held by Lord *Vishnu* in one of his hands) and *Ankita* (branded). The followers of this class have *chakra* branded on their arms with red-hot iron.

Madhava Prasad saved me. Earlier this Madhava Prasad had decided to embrace Christianity. But before doing that he issued a notice to all the *panditas* that if they would not impress upon him the usefulness of the *Vedic-dharma* within three months he would renounce it. I convinced him of the greatness of the *Vedic-dharma* and he did not become a Christian.

From Prayag, I went to Ramnagar.²⁴ There at the instance of the *Raja* of that place²⁵ I agreed to have a debate with the orthodox *panditas* from Kashi.²⁶ The subject chosen for the debate was whether or not the word *pratima* (idol) was there in the *Vedas*.²⁷ I told them that the word *pratima* was there but it meant "measuring".²⁸ This debate has been published elsewhere and you should read it.²⁹ There I also debated that the word *Itihasa* in ancient *Vedic* literature stood for the *Brahmanas*. So far I have visited this place four times. Whenever I went there I advertised that if anybody had

24. A small town nearly opposite Benaras city; residence and fort of the Bhumihar Raja of Benaras (*Imperial Gazetteer of India*, U.P., Vol. II, p. 141).

25. His name was Ishwari Prasad Narain Singh (1835-1889 A.D.)

26. They were led by Swami Vishudhananda, Bal Shastri, Shivasahai, Madhavacharya, Deva Dutt Sharma, Jainarain Tarkavachaspati, Chandra Singh Tripathi, Radha Mohan Tarkavagish, Kashi Prasad Shrimani, Madan Mohan Shrimani, Kailashacharya Shrimani, Meva Krishan Vedanti, Ganesh Shrotvaya and Tara Charan Tarkratna.

Raja Ishwari Prasad Narain Singh presided over the debate. The debate was held on Nov. 16, 1869.

27. *Natsya Pratima ashti* (*Yajurveda*, 15.65).

28. The debate ended in a row. The orthodox *Panditas* declared themselves winners; and the *Raja* of Benaras showed a partisan attitude. The contemporary press, however, told the truth. The *Hindu Patriot*, for instance, wrote thus in its issue of January 17, 1870: "Finding it impossible to overcome the great man (Dayananda) by regular discussions the *Panditas* resorted to the adoption of a sinister course to subserve their purpose."

29. The *Kashi Shastharatha* was published in Sanskrit from Star Press, Benaras, soon after the debate. A reprint of the bilingual (Hindi and Urdu) publication in the *Arya Darpana*, (Benaras, Jan. 1880, pp. 10-20) was published in 1880.

been able to find idol-worship in the *Vedas*, he should show that to me. No one came to me.

I have visited all the provinces of northern India. I have been preaching (*Vedic-dharma*) to the people of Calcutta, Lucknow, Prayag, Kanpur, Jabalpur, etc., for the last two years. I have established four schools at Farukhabad, Kashi,³⁰ etc., for the teaching of *Shastras* composed by *rishis*. For want of better teachers, however, we could not achieve much success in these schools.

Last year (A.D. 1874) I visited Bombay³¹ and denounced the teachings of the *Gosainji*³². I established *Arya Samaj*³³ there (April 10, 1875).

30. The two other schools were at Chhalsar and Kasganj. Subsequently one more school was opened at Mirzapur. Unfortunately, these schools had to be closed down for want of good teachers.
31. Dayananda came to Bombay on October 26, 1874 and stayed here for about two months. He held discussion with several learned *Panditas* including Vishnu Parshuram Shastri and Dr. R.G. Bhandarkar, and praised his *dharma*. For details of his activities see the contemporary newspapers and periodicals : *Bombay Samachar*, Dec. 2, 1874; *Bombay Gazette*, December 4, 1874; *Gujarat Mitra*, Dec. 12, Dec. 16, 1874; *Subodh Patrika*, Dec. 21, 1874.
32. That is, the head of the *Vallabhacharis*. Dayananda launched a vigorous attack on the *Vallabhachari* sect. He wrote a pamphlet *Vallabhacharya-mata-khandana* (Denouncement of the *Vallabhacharya* sect) and distributed it throughout the city. This infuriated the *Vallabhacharis* who made several vain attempts on Dayananda's life. See Harbilas Sharda, *Op. Cit.*, pp. 113-12.
33. The principles of the Arya Samaj enunciated at Bombay in 1875 and finally settled at Lahore in 1877 were as follows :
 1. Of all true knowledge and whatever is known from knowledge, the primary cause is God.
 2. God is an embodiment of truth, intelligence and bliss, and one without form, all-powerful, just, kind, unborn, infinite, unchangeable, beginningless, incomparable, supporter, of all, lord of all, all-pervading, omniscient, undeteriorable, immortal, fearless, eternal, holy and creator of the universe. He alone is worthy of worship.
 3. The *Vedas* are the books of all true knowledge. It is the paramount duty of all *Aryas* to read them, to teach them,

From Bombay I went first to Rajkot and then to Ahmedabad and preached (*Vedic*) *dharma* there.³⁴ I have been staying at Poona³⁵ for the last two months.

I am now 49-50.

This is all about my life story.

I wish many preachers like me are born in this country for the upliftment of the *Arya dharma*. One person cannot accomplish such a gigantic task. I shall, however, continue to carry on my work according to my capacity and intelligence.

In the end I pray to God that *Arya Samajas* may be established everywhere. May the true knowledge of the *Vedas* and *Shashtras* dawn upon the people, so that the

to hear them and to preach them.

4. We should be ever ready to accept truth and renounce untruth.

5. Everything should be done according to *Dharma*, i.e., after considering what is truth and what is untruth.

6. The chief object of the *Arya Samaj* is to do good to the world, i.e., to make physical, spiritual and social improvement.

7. We should treat all with love, and justice according to their deserts.

8. We should dispel ignorance and diffuse knowledge.

9. Nobody should remain contented with his personal progress. One should count the progress of all as one's own.

10. Everyone should consider oneself as bound in obeying social and all benefiting rules, but every one is free in matters pertaining to individual well-being.

For details see Indra Vidyavachaspati, *Op. cit.*, Vol. I, pp. 89-109.

Dayananda, it is interesting to note, became an ordinary member of the *Arya Samaj*. On being requested by some prominent *Arya Samajists* of the Panjab to be the patron of the *Arya Samaj* Dayananda observed : "If I be the patron what will the Almighty God be." *Ibid.*, p. 107.

34. For details of the Gujarat tour see *Ibid.*, pp. 121-145.

35. It was on the invitation of Justice Mahadeva Govind Ranade that Dayananda went to Poona. He delivered here about 50 lectures. Out of these fifteen lectures are published in several languages, Hindi, Marathi, Gujarati, Urdu, etc.

country may lead to progress and prosperity. I am confident that this would be possible with the help of you all.*

* Here the *Poona Lecture* ends.

CHAPTER IV

Swamantavyamantavya : *My Beliefs and Disbeliefs*

THAT faith¹ (*dharma*) alone is really worthy of credence which is accepted by the *apata*, i.e., the persons who are true in word, deed and thought, and who promote public good, and are impartial and learned. Similarly, what is discarded by such man (i.e., the *apata*) is unworthy of belief and is not authoritative. It is not at all my purpose to found a new system or religion. My sole object is to believe in what is true, and help others to believe in it, and to reject what is untrue and help others to do the same. If I had been partial, I would have championed any one of the religions prevailing in India, but neither I accept the demerits of different faiths whether Indian or alien, nor reject what is good in them.

He alone is entitled to be called a human being who, keeping his mind cool, feels for the happiness and unhappiness, profit and loss, of others, in the same way as he does for his own self, who does not fear the unjust, however, powerful he may be, but fears the virtuous though weak. And not only this: he should always

1. That is called 'Eternal Religion' by Dayananda. It is based on cosmopolitan and universal doctrines, agreed upon by all wise men throughout the world.

exert himself to his utmost to protect and promote the cause of the virtuous people even if they are extremely poor and weak and to discourage, suppress and destroy those who are wicked and unrighteous, even though they be the mightiest sovereigns of the whole world. In other words, a man should, as far as it lies in his power, constantly endeavour to undermine the power of the unjust and to strengthen the power of the just, even at the cost of great suffering. He should perform this duty which devolves on him as a man, and which he should never shirk, even if he has to sacrifice his life.

I subjoin here some relevant verses which *Bhartrihari* and others have written in this regard :

निन्दन्तु नीतिनिपुणता यदि वा स्तुवन्तु,
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।
अधैव वा मणरमन्तु युगान्तरे वा,
न्याय्या पथः प्रविचलन्ति पदं न धीराः ॥
॥ भर्तृहरि ॥

"The wordly-wise may praise them or censure them; fortune may smile on them or frown on them; death may overtake them today or after ages, but wise men do not sverve from the path of justice."

Let no man ever renounce dharma (righteousness) either through lust or through fear or through greed or even for the sake of his life. Dharma is eternal while pleasure and pain are transitory. The soul is eternal, while the body is perishable.

एक एव सुहृद्धर्मो निधनेप्यनुयाति यः ।
शरीरेण समं नाशं सर्वमन्यद्वि गच्छति ॥

॥ मनु ॥

"Dharma is the friend that follows one even after death. All else perishes with the body."

सत्यमेव जयते नानृतं सत्येन पंथा विततो देवयानः ।

येनाक्रमन्त्यृषयो ह्यात्पत्कामा यत्र तत्सत्यस्य परमं निधानम् ॥

॥ उपनिषद् ॥

"Truth alone conquers; untruth never. It is the path of rectitude alone that men of learning and piety have followed; and it is by treading this path that the great sages of righteous desire have reached the highest citadel of truth."

नहि सत्यात्परो धर्मो नानृतात्पातकं परम् ।

नहि सत्यात्परं ज्ञानं तस्मात् सत्यं समाचरेत् ॥

॥ उपनिषद् ॥

"Verily there is no virtue higher than TRUTH; no sin greater than falsehood. Verily, there is no knowledge higher than TRUTH; let a man, therefore, follow truth."

Every one should hold convictions in accordance with the teachings of the above verses.

I now proceed to describe briefly various things as I believe them to be. Their detailed expositions have been given in my books (*Satyaratha Prakash* etc.).

1. There are many names of God, such as *Brahma* (the most High), *Paramatma* (the Supreme Spirit), etc., and He possesses the attributes of Existence, Consciousness, Bliss, etc. His attributes, work and characteristics are pure. He is Omniscient, Formless, All-pervading, Unborn, Infinite, Almighty, Merciful and Just. He is the maker of the whole universe and is its sustainer and dissolver. He awards with absolute justice to all souls the fruits of their deeds as they deserve, and is possessed of the like attributes. Him alone I believe to be the Great God².

2. For details see *Satyaratha Prakash*, Chapter I, pp. 11-41.

2. I hold that the four *Vedas* (the Divine revealed knowledge and Religious Truth comprising the *Samhita* or *Mantras*) as infallible and as authority by their very nature. In other words, they are self-authoritative and do not stand in need of any other book to uphold their authority; just as the sun or a lamp by its light is self-luminous and illuminates the earth and other objects, even so are the *Vedas*. I hold the four *Brahmanas* of the four *Vedas*, the six *Angas*, and *Upangas*, the four *Up-Vedas*, and the eleven hundred and twenty seven *Shakhas* of the *Vedas* as books composed by *Brahma* and other *Rishis*, as commentaries on the *Vedas*, and having authority of a dependent character. In other words, they are authoritative in so far as they are in accord with the *Vedas*; whatever passages in these works are opposed to the *Vedas*, I hold them as unauthoritative.

3. I accept as *Dharma*⁴, whatever is in full conformity with impartial justice, truthfulness and the like (virtues); that which is not opposed to the teachings of God as embodied in the *Vedas*. Whatever is not free from partiality and is unjust, partaking of untruth and the like (vices), and as opposed to the teachings of God as embodied in the *Vedas* — that I hold as *Adharma*.

4. I hold the soul as that enternal entity which possesses the attributes of desire and hatred, repulsion, feelings of pleasure and pain, and as possessing limited knowledge and such other things.⁵

5. God and the souls are distinct entities, being different in nature and characteristics: they are, however, inseparable being related as the pervader and the pervaded, had having certain attributes in common. Just as a material object has never been and shall never be, separable from the space in which it exists; nor has

3. See *Ibid.*, Chapter VII, pp. 245-88; *Rigvedadi Bhashyabhūmika* (Banares : 1878).

4. He gives ten characteristics of *Dharma* in *Satyaratha Prakash:Dhrti, Karma, Dharma, Asteyya, Shanchya, Indriya, nigrāha, Dhi, Vidya, Satye* and *Akrodhya*. See Chapter V, pp. 189-90.

5. See *Ibid.*, Chapter III, pp. 88-97.

it ever been or shall ever be one and the same or identical with it; even so, I hold that God and the souls are related as the pervader and the pervaded, worshipped and worshipper, father and son, and having other similar relations.⁶

6. There are three things beginningless : namely, God, Souls and *Parkriti* or the material cause of the universe. These are also ever-existing. As they are eternal, their attributes, works and nature are also eternal.⁷

7. Substances, attributes and works come into existence by combination, cease to exist after dissolution. But the power by which they first integrated is eternally inherent in them, and it will lead to similar unions and disunions in future. I hold these three to be eternal by succession⁸.

8. *Creation* is that which results from the combination of different substances in various forms in an intelligent manner and according to design⁹.

9. The object of creation is the exercise or fulfilment of the creative energy, activity, and nature of the deity. When a person asked another, "what is the use of the eyes", the other person replied, "to see with", similarly, the fulfilment of God's creative energy is in creating the universe, and in making the souls reap the fruits of their deeds properly.¹⁰

10. *The world is a creation*, and its Creator is the aforesaid God. From the display of design in the universe and the fact that dead inert matter is incapable of moulding itself into seeds and other various requisite forms, it follows that the world must have a Creator.¹¹

11. Bondage (of the soul) has a cause. This is ignorance. All sinful acts such as worship of objects other than God result in suffering, which has to be borne

6. *Ibid.*, Chapter VIII, pp. 289-324.

7. *Ibid.*

8. *Ibid.*

9. *Ibid.*

10. *Ibid.*

11. *Ibid.*

though no one desires it. Hence it is called *bondage*.¹²

12. *Moksha* or salvation is the emancipation of the soul from all woes and sufferings, and to live bondfree, a life of liberty and free movement in the all-pervading God and His creation, and resumption of the earthly life after the expiration of a fixed period of enjoying salvation.¹³

13. The means to attain salvation are, contemplations of God, i.e., practice of *yoga*, performance of virtuous deeds, acquisition of knowledge, practising *brahmacharya* associating with wise and pious men, true knowledge, purity of thought, a life of (benevolent) activity and the like.¹⁴

14. *Artha* or true wealth is that which is righteously acquired; while that which is acquired or achieved by vicious means is called *anartha*.

15. *Kama* or enjoyment of legitimate desires is that which is achieved by righteousness or *dharma* and honestly acquired wealth or *artha*.

16. I hold that the *varna* (caste or class or order of an individual) is determined by his merits (qualifications) and actions.¹⁵

17. He alone deserves the title of a *raja* or king, who is illumined with excellent qualities, works and disposition, who follows the dictates of impartial justice, who treats his subjects like a father; considering them as his own children, always strives for promoting their advancement and happiness.¹⁶

18. *Praja* or subjects are those who, by cultivating excellent qualities, works and disposition, and by following the dictates of impartial justice, and being ever engaged in furthering public good, are loyal to the sovereign whom like children they regard as a parent.¹⁷

12. *Ibid.*, Chapter IX, pp. 325-62.

13. *Ibid.*

14. *Ibid.*

15. *Ibid.*, Chapter IV-V pp. 114-97.

16. *Ibid.*, Chapter VI, pp. 198-244.

17. *Ibid.*

19. He, who after careful thinking, is ever ready to accept truth and reject falsehood; who puts down the unjust and promotes just things, and strives for the happiness of others as he does for his own self, to him I call the Just.¹⁸

20. I hold that *devas* are those men who are wise and learned; *asuras* are those who are ignorant; *rakshshasas* are those who are sinful; *pishachas* are those who are wicked in their acts.¹⁹

21. *Devapuja* consists in showing honour to the wise and the learned, to one's father, mother and preceptor, to preachers of truth, to a just ruler, to righteous persons, to women who are devoted to their husbands, to men who are devoted to their wives. The opposite of this is called *Adevapuja*. I hold that worship is due to these living persons and not to the inert images of stone etc.²⁰

22. *Shiksha* or education is that which promotes knowledge, culture, righteousness, self-control and such other virtues, and eradicates evils like ignorance.²¹

23. I hold that the *Puranas* are the *Brahmanas* such as *Aittiriya* and others written by *Brahma* and others. They are also called *Itihas*, *Kalpa*, *Gatha*, and *Narashansi*, but not the *Bhagwat* and other books of that sort.²²

24. *Tirtha* is that by means of which the ocean of misery is crossed : In other words, I hold that *tirthas* are good works such as speaking the truth, acquisition of knowledge, society of the wise and the good, practice of the *yamas* and (other stages) of *Yoga*, life of activity, spreading knowledge and similar other good works. No places or water of rivers are *tirthas*.²³

25. Activity is superior to destiny since the former is the maker of the latter, and also because if the activity is well directed, all is well but if it is wrongly directed,

18. *Ibid.*

19. *Ibid.*, Chapter X, pp. 363-84.

20. *Ibid.*

21. *Ibid.*, Chapter III, pp. 55-113.

22. *Ibid.*, Chapter XI-XII, pp. 387-682.

23. *Ibid.*

all goes wrong.

26. I hold that it is commendable for a man to treat all others in the same way as he does his own self; sympathise with them in their happiness and sorrows, their losses and gains. It is reprehensible to behave otherwise.

27. *Sanskara* (ritual) is that which contributes to the physical, mental, and spiritual improvement of man. From conception to cremation there are sixteen *sanskaras*. I hold their performance as obligatory. Nothing should be done for the dead, after their remains have been cremated.²⁴

28. *Yajna* consists in showing due respect to the wise and the learned; in the proper application of the principles of physical and mechanical sciences and chemistry; in the dissemination of knowledge and culture and the performance of *agnihotra* which, by contributing to the purification of air, rain, water and medicine plants, promotes the well-being of all sentient creatures. I hold its performance as highly commendable.²⁵

29. The word *Arya* means virtuous man, and *Dassue* as wicked man. I hold the same opinion.

30 This country is called *Aryavarta*,²⁶ because it has been the abode of the *Aryas* from the dawn of creation. It is, however, bounded on the north by the Himalayas, on the south by the Vindhya-chala mountains, on the west by the river Attock and on the east by the river Brahmaputra. The people who have been living in it from time immemorial are called *Aryas*.

31. One is called *Acharya*, who teaches his pupils the science of the *Vedas* with their *Angas* and *Upangas* and helps them to adopt right conduct and relinquishment of wrong conduct.²⁷

24. See his work *Sanskaravidhi* (Bombay: 1877) for details pertaining to sixteen *Sanskaras*.

25. See his *Sandhyaopasanadi Panchayajna-mahavidhi* (Bombay: 1931 V.S.)

26. For the boundaries and description, see *Satyaratha Prakasha* Chapter VIII, pp. 315-16.

27. *Ibid.*, Chapter III, pp. 55-113.

32. One is termed as *shishya* (pupil) who is fit for acquiring true culture and knowledge, possesses a virtuous character, is eager to learn, and is devoted to his preceptor.²⁸

33. By the term *guru* is meant father, mother and any one who imparts truth and makes one reject falsehood.²⁹

34. He is a *Purohita*, who wishes well to his *Yajman*, by preaching truth to him.³⁰

35. An *upadhyaya* (Professor) is one who can teach any portion of the *Vedas* or the *Angas*.³¹

36. *Shishtachar* consists in leading a virtuous life in acquiring knowledge while observing *brahmacharya*, in testing truth by reasoning, such as direct cognition, and other ways, and then accepting truth and rejecting error. He who practises *shishtachar* is called a "*Shishta*" (gentleman).

37. I believe in the *eight kinds of evidence*³² (as described in the *Shastras*) such as direct cognition, etc.

38. I call him alone an *Apta* who always speaks the truth, is virtuous and strives for the good of all.

39. There are five kinds of tests of knowledge. The first is the attributes, works and nature of God, and the teachings of the *Veda*. The second is eight kinds of evidence such as direct cognition, etc. The third is "Laws of Nature". The fourth is conduct and practice of *aptas*; the fifth is purity and conviction of one's own conscience. Every man should sift truth from error with the help of these five tests, and accept truth and reject error.³³

40. I call that *paropkar* (philanthropy) which helps in freeing all men from their vices and sufferings, and promotes the practice of virtue and happiness.

41. The soul is a free agent in his works; but is dependent inasmuch as he has to enjoy and suffer the fruit of his works awarded by the justice of God. Likewise,

28-31. *Ibid.*

32. Namely, intuition, inference, comparison, verbal knowledge, tradition, presumption, probability and negation as given in *Naya-sutra*, Chapters 1-2, see *Ibid.*, III, pp. 81-85.

33. *Ibid.*, pp. 81-95.

God is independent in doing His good works.³⁴

42. *Swarga* (heaven) is the enjoyment of special happiness and the possession of the means thereof.³⁵

43. *Narka* (Hell) is undergoing great suffering and the means thereof.

44. *Janma* (birth) is the soul's assumption of the body which I hold to be three-fold, viz, past, present and future.³⁶

45. Birth is the name given to the union of the soul with the body, and Death is only their separation.³⁷

46. *Marriage* is the acceptance of the hand, through mutual consent, (of a person of the opposite sex) in a public manner and in accordance with laws or rules.³⁸

47. *Niyoga* is the temporary union of a person with another of the opposite sex, of the same or higher class, as a measure in exceptional or distressing conditions, for the raising of issue in widowhood, or when he or she is suffering from some permanent disease, like impotence or sterility.³⁹

48. *Stuti* (adoration) is reciting divine attributes or hearing them recited, and meditating on them. It results in love for God and similar pious feelings.⁴⁰

49. *Prarthana* (Prayer) is requesting God to grant knowledge (and similar other boons) which can come only from communion with Him and what is beyond one's own power and capacity after one has exerted his utmost. Its result is humility and similar things.⁴¹

50. *Upasana* (Communion) consists in purifying our attributes, works and nature to become similar to those of God, and in feeling that God, pervades us also, and that we are the pervaded. Also in realising through the practice of *yoga* that we are near to God and he is near to us. This results in the advancement of our knowledge.⁴²

34-37. These have been clearly discussed above at. f.n. 5-15.

38. *Ibid.*, Chapter IV, pp. 114-78.

39. *Ibid.*

40-42. See *Sandhya Opasnadi Panchayajnavidhi* (Bombay: 1931).

51. *Saguna* and *nirguna stuti* consists in praising God as possessed of the attributes which are inherent in Him, and also as devoid of the attributes which are foreign to His nature.

Saguna and *nirguna prarthna* (Prayer) consists in praying for God's help for the attainment of virtuous qualities and elimination of vicious qualities.

Saguna and *nirguna upasana* consists in resigning oneself to God and His will, realising Him as possessed of all good attributes, and as devoid of all evils.

I have thus briefly explained my beliefs here : their detailed exposition is to be found in *Satyaratha Prakash* in their proper places, and is also given in other works such as *Rig Vedadi Bhashya Bhumika* (An Introduction to the Exposition of the *Vedas*).

In short, I accept universal maxims: for example, speaking of truth is commended by all, and speaking of falsehood is condemned by all. I accept all such principles. I do not approve of the wrangling of the various religions, against one another for they have, by propagating their creeds, misled the people and turned them into one another's enemy. My purpose and aim is to help in putting an end to this mutual wrangling, to preach universal truth, to bring all men under one religion so that they may, by ceasing to hate each other and firmly loving each other, live in peace and work for their common welfare. May this view through the grace and help of the Almighty God, and with the support of all virtuous and pious men, soon spread in the whole world so that all may easily acquire righteousness, wealth, gratification of legitimate desires and attain salvation, and thereby elevate themselves and live in happiness. This alone is my chief aim.

May God, the Lord of Justice, the mightiest of all, the Lord of the Universe, the Omnipresent, be the giver of happiness to us. Salutations to *Brahma*, the Supreme Lord of infinite power, the Great God, whose true knowledge I have preached. I have spoken the Truth. You

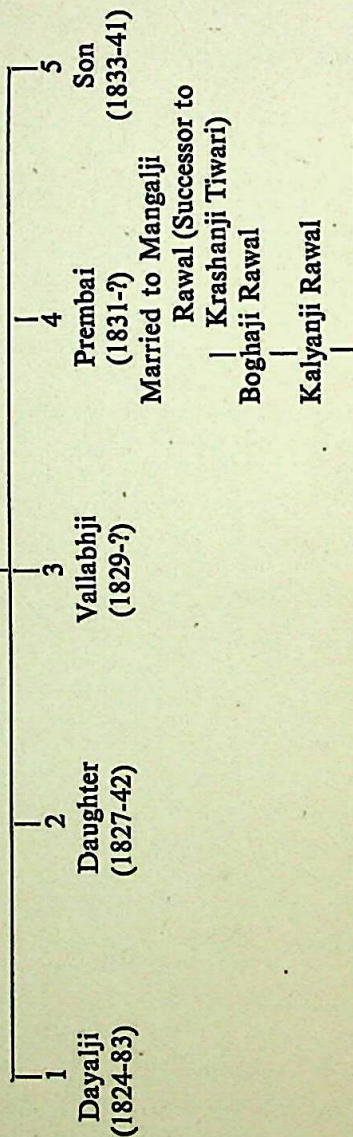
have, therefore, given protection to me, the Truth Speaker. May you, Lord, save us from three kinds of sufferings.⁴³

ओ३म् शान्तिः शान्तिः शान्तिः ।

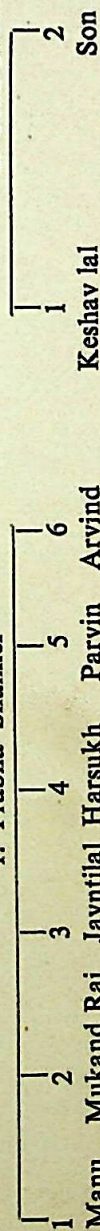
43. The three kinds of suffering are: (1) *Adhyatmika*, those arising from ignorance, jealousy hatred, folly, favour, etc., (2) *Adidaivika*, those arising from excessive rain, cold, heat, earthquake, etc., and (3) *Adibhautika*, those arising from an enemy, predatory brutes, thieves, etc.

APPENDIX 1
FAMILY TREE OF DAYANANDA*
LALI TIWARI

Krashanji Tiwari (1758-1853) + Yashoda Bai



2. Pran Shanker



*For details see Yudhishtira Minanska, *Swami Dayananda Ka Bhadravansha* (Amritsar : 1959).

APPENDIX II

CHRONOLOGY OF DAYANANDA'S LIFE

1824	Born at Tankara.
1829	Home-teaching began.
1832	Invested with sacred thread.
1837	Observed <i>Shivaratri</i> fast; lost faith in idol-worship.
1841	Sisters's death ; moved to unimaginable extent.
1842	Death of uncle ; resolved to seek means to conquer death.
1846	Left home; wandered about in search of learned <i>Yogis</i> .
	—Initiated into <i>Brahmacharya</i> at Sayale and named Suddha Chaitanya.
July-Oct.	Visit to Kotgangara, near Ahmedabad.
Oct.-Nov.	Went to Sidhpura to attend <i>Kartika</i> fair ; caught by father, but again escaped.
Dec. 1846-1847	Visited Baroda and heard <i>Vedanta</i> discourses from Brahmananda and others ; gained certainty that "I was a <i>Brahma</i> " ; also had scientific and metaphysical discussion with Satchitananda Paramahansa.
1847	Went to Chanoda Kalyani (on the

bank of the Narmada); met Chida-shrama ; studied *Vedantasara* ; *Arya Karimide Totak Vedantapriksha* and other philosophical treatises from Parmananda Paramahansa.

—Ordained into *Sanyasa* by Swami Parmananda Saraswati; named Dayananda Saraswati.

1847-48 Went to Vyasha-ashrama ; learned theory and practical modes of scientific *Yoga* from Swami Yogananda.

1848-49 Stayed at Sinoor ; learnt a good deal of Sanskrit grammar under the guidance of Krishna Shastri.

1849-50 Returned to Chanoda Kalyani ; met Jawalananda Puri and Shivananda Puri and practised *Yoga* with them for some time.

1850-52 Went to Dudheshwar (near Ahmedabad) where the two above mentioned *Yogis* had also settled after their coming from Chanoda ; acquired from them the practical training in the science of *Yoga*.

1852-54 Visited Mount Abu in search of great *Yogis* ; met on the peak of Bhawanigir "those whom I so eagerly sought"; learnt from them various systems and modes of *Yoga*.

1854 Visit to Hardwar on the occasion of *Kumbhamela* ; practised *Yoga* at Chandee across the Ganga during the fair days.

—Went to Rishikesh after the fair ; studied and practised *Yoga* in the company of good *Yogis* and *sanyasis*!

—Went to Tehri (Garhwal) along with a *Brahmachari* and two mountain ascetics ; studied *Tantra* books.

—Went to Shrinagar (Garhwal) and

stayed at Kedar-ghat temple for two months ; befriended *Sadhu* Ganga Giri and discussed *Yoga* and other sacred subjects ; criticised the local *panditas* for having faith in 'nasty *Tantras*'.

—Visited Rudraprayaga and other places ; went to the shrine of Agastamuni.

1854 Oct. to 1855 Feb. Went to Shivpuri, and spent cold season there with three followers.

1855 Feb. to Dec. Visited Gupta Kashi (short stay); went to Triyugi Narayan shrine, Gauri Kund Tank and the Cave of Bhima (Bhima-gupha).

—Came to Kedarnath, discussed different subjects with *Pandits* and *Sanyasis*.

—Went to Okhi-math via Gupta Kashi; request of the wealthy *Mahants* to become his disciple declined.

—Went to Joshimath and enjoyed for a while the company of some *Maharashtrian Shastris*, *Sanyasis* and other *Yogis* ; learnt more of *Yoga-vidya*.

—Visit to Badri Narayan ; met the chief-priest, Rawalji.

—Toured the mountain country along the banks of the Alkhananda; reached the place of its rise, where hunger, thirst and freezing cold made him "more dead than alive"; passing through Vasudhara, a sacred bathing place and Mana village, reached Badrinarayana, stayed for a day and started downward journey.

—Visited Rampur ; stayed with the celebrated *Sanyasi* Ramgiri.

—Visited Kashipur.

1855 December to Went to Dronsagar (Nainital) and

- 1856 February** stayed there for the whole winter.
 —Visited several places on the banks of the Ganga near Garhmukteshwar for some time; tested here theories of nervous system as given in *Shiva-sandhya*, *Hathpradipika*, *Yoga-Brijak* and *Kesarni Samhita*, by examining a 'corpse'; finding the theories wrong, came to the conclusion that with the exception of the *Vedas*, *Upanishadas*, *Patanjali* and *Sankhya* all other works upon science and *Yoga* were false.
- 1856 5 April** —Visited Farrukhabad.
 —Passing via Shringaranpur reached Kanpur.
 —Visited several places between Kanpur and Allahabad.
- 1856 August** —Visited Mirzapur and stayed at the shrine of Vindhiachal Asoolaji.
- September** —Came to Benaras and took up residence for 12 days in the cave at the confluence of *Varuna* and the *Ganga* with Bhumananda Saraswati; met Karta Ram, Raja Ram and other *Shastris*.
 —Wandered on the banks of the river Ganga.
- September & October** —Stayed for ten days at Chunar in the shrine of Durga-Koho; Left eating rice altogether, lived on milk alone; practised *Yoga* night and day.
- 1857 April to 1859** —Toured the Narmada valley, meeting learned *Sanyasis*, practising *Yoga*.
- 1860** —Visited Hathras and Mursan.
- 1860, 14 November to 1863** —Came to Mathura to study the *Vedas*, grammar, etc. at the *ashrama* of Swami Vrijananda Saraswati; stayed here for about 3 years until 1863.
- 1863 May** —Finished education and took a solemn vow to devote the life to spread-

- ing the *Vedic* faith and removing the superstitions prevailing in India; left Mathura.
- 1863 May to 1864 October — Lived at Agra, making preparations for the future life ; practised *Yoga*, studied *Vedas* etc.
- 1865 January to June — Went to Gwalior; denounced *Bhagwata* there.
- Visited Karauli; stayed at the garden of Gopal Singh; met the Maharaja several times.
- November — Visited Gangapur.
- 1865 November to 1866 March — Visited Jaipur, discussed grammar problems with the *Panditas* of the Sanskrit College and defeated them; preached *Shaivism*.
- March — Visited Bagru, Dudoo and finally Kishangarh; Stayed for 5/6 days; denounced the *Bhagwata* and the *Vaishnavism*
- Visited Ajmer; 4 days' stay.
- March 23 to May 30 — Went to Pushkar; denounced idol worship and the *Vaishnava* faith; criticized the followers of Ramana-
nuja.
- May 30-June — Visited Ajmer; disputation with Revs. Gray, Robinson, Shoolbrade and Maulvi Murad Ali (this was the first public disputation of the *Swami* with the Christians and Muslims); met Col. Brook, Agent, English Government for cow protection.
- October — Visit to Jaipur.
- November — Came to Agra; wrote a pamphlet condemning the *Bhagwata purana*
- Visited Mathura; presented two gold *Mohars* to Swami Vrijananda; had discussions with him (Vrijananda) on several problems

- (the last meeting with the *Guru*).
- 1866 December to 1867 April** — Going via Meerut reached Har-dwar to attend the *Kumbha* fair; hoisted *Pakhanda Khandan Pataka* on the hut; had 15/16 *Sanyasi* disciples with him; had discussions with famous *Visudhananda*; Swami Mahananda converted to his faith.
- April-May** — Gave up everything in the possession to become a True *Sanyasi*.
 — Toured the U.P., preaching his new ideology (i.e., condemning *Puranas*, idol-worship, false gods, *Tantra*, *mantra*, liquor, *Bhang*, adultery, stealing, cheating, etc.);
 — Visited Kankhal, Landaure, Shuk-tal, Miranpur, Muhammadpur, Garh Mukteshwar, Chasi, Karan-ghat, Ramghat.
- May-November** — Visited Sokon, Patiali, Kampil, Kayamganj, Farukhabad, Anup-shehr and Karan; and had discus-sion with Ambadatt Purbati, a Sanskrit scholar from Anup Shahr; *Pandita* defeated; many people became Swami's followers: visited Ahar, Chasi, Ramghat and Beloon.
- 1867 November** Visited Karnawas again and had
1868 February *Shastraratha* with Harivallabh, a great scholar; defeated Hari-vallabh became Dayananda's follower; Thakur Hansa also be-came disciple.
- Gave *Gayatrimantra* to a woman —first time people saw a woman reciting *Gayatri*.
 Thakur Karan Singh, *Vaishnava*, quarrelled; the Swami broke his sword into two pieces.

- 1868 February-September** — Toured the countryside along the course of the Ganga.
— Visited places like Ramghat, Kachhila ghat, Gadiaghat Ambagarh, Soron, practised *Yoga*.
- 14 September** — Swami Vrijananda died. Dayananda exclaimed: "Alas, the sun of *Vyakarna* has set".
- October** — Visited Saravol, Shahbazpur, Qadarganj, Nadauli.
- November-December** — Came back to Nadauli; Gosain Rampuri became a follower.
— Visited Qayamganj; had discussions with missionaries and *Panditas* over various issues; all defeated.
— Visited Kampil and Shakallapur (Farrukhabad); had discussions with Gopal and Haldhar at the latter place.
- 1869 December-June** — Stay at Farrukhabad
- June** — Visited Jalalabad, Kanauj, Sitapur and Nadarpur
- July** — Reached Kanauj; Pt. Harishankar became his follower.
— Went to Bithur and Madarpur.
— Visit to Kanpur; had *Shastrartha* on 31 July with Pt. Haldhar Ojha on idol worship. Haldhar defeated; many persons became followers; attacked by a mob who were beaten back.
- August-October** — Visited several places, like Shivrampur, Allahabad, Ram Nagar.
- October 2 to December** — Visit to Benaras; challenge thrown to the orthodox *Panditas* to defend idol-worship.
— *Shastrartha* held with 21 *Panditas* on 16 November 1869 at Amad-

bagh in the presence of 50 thousand men on the theme of idol worship; the *Shastrartha* ended in a pandemonium created by the defeated *Panditas*.

December 5-
February 1870
February

— Stay at Mirzapur.

— Arrived at Allahabad on the occasion of *Kumbha* fair; met Devendranath Tagore; invited by Tagore to Calcutta; attacked by some Muslims.

February-December

— Visit to Mirzapur; disputation with *Pandita* Govind Bhatt.

— Started a seminary for the Vedic Studies under Yugal Kishore (June 1870)

— Toured the Ganga valley; stayed for sometime at Benaras; wrote a book denouncing non-duality of Shankar's *Advaita*.

— Visited Soron—Kasganj where a *Vedic* Seminar was opened.

— Visiting Balram, Chakeri, Harnot, Ramghat, reached Anup Shahr; condemned idol worship, propagated cow protection; advocated formation of Panchayats.

December 1871-
March

— Stayed at Soron

March-April

— Visited Kasganj.

May 1872-February

— Visited Ramghat, Karanwas, Anupshahr, and Farrukhabad; toured the Ganga Valley.

February-April

— Visited Benaras; challenge thrown to the *Panditas* for *Shastrartha*; but none came forward.

April-August

— Visited Mughal Sarai; had a discussion with a missionary named Dey, stayed for 10 days.

- Visited Dumraon and stayed with the Maharaja of that place; discussions with the *Panditas*; gave two public lectures on the *Vedic Dharma*.
- September 6-9, October 2 — Visited Patna; threw challenge to the *pandits* for *Shastrartha*, but none came forward.
- October 3-October 18 — Visited Mongheyar.
- October 15-December — Visited Bhagalpur; gave a public lecture on the *Vedic Dharma*. Maharaja of Burdwan called on him and discussed certain ideological aspects of his teachings.
- December 16, 1873-April 1 — Visited Calcutta; discussions held with Keshab Chandra Sen, Debendranath Tagore, Dvijendranath, Taranath Tarakvachaspati, etc.
- Advised by Keshab Chandra Sen to speak in Hindi and to wear clothes, the *Swami* accepted the advice.
- April 1-10 — Visited Hoogly; gave public lectures.
- April 11 — Visited Burdwan.
- April 17 — Visited Bhagalpur; delivered several public lectures.
- May — Visit to Patna; issued public notice for discussion and debates; delivered two public lectures on idol-worship etc.
- May 25 — Visited Chhapra; discussion held with *Panditas* led by Jagannath; Pandemonium created by the defeated *Panditas*.
- June 11 — Reached Arrah; stayed with the Maharaja of Dumraon; discussions held with Rudra Datta who was

- defeated.
- August 8** — Visited Mirzapur; closed the old *Pathashala* and opened a new one in its place.
- August** — Visited Allahabad.
- October 20 to** — Visited Kanpur, where several
- November 6** lectures were delivered.
- November** — Visited Lucknow; had *shastrartha* with the *Panditas* on 18 November, delivered several lectures.
- November 21** — Reached Farrukhabad; met British officials and advocated ban on cow-slaughter.
- December 10-20** — Stay at Kashganj; lectures delivered.
- December 26, 1873-** — Visited Aligarh on invitation from
- January 22 1874** Raja Jaikrishan Dass, C.S.I., Collector of Aligarh; gave lectures; met Sir Sayyad Ahmed Khan.
- Raja Jaikrishan Dass requested the *Swami* to publish his teachings in a book form; the result was *Satyaratha Prakash*.
- January-February** — Visited Hathras; condemned idol-worship
- February 26- March** — Visited Bindraban to hold a *Shastrartha* with Rangachari who did not come; delivered ten lectures.
- March 14** — Came to Mathura; delivered lectures condemning idol-worship.
- March-May** Went to Mursan and then to Allahabad.
- May-June** — Visited Benaras; delivered his first lecture in Hindi, gave a lecture at the residence of Sir Sayyad Ahmed Khan.
- June** — Dictation of *Satyaratha Prakash* began.
- July** — Allahabad; gave several lectures.

- October** — Went to Jabbalpur; gave learned exposition of his ideologies, photographed.
- Visited Nasik; stayed for four days; delivered public lectures; had *Shastrartha* with the *Panditas*.
- October 26, 1874** — Visited Bombay; denounced the *Vaishnava* sect and the *Vallabha-charis*.
- November** — Pt. Vishnu Purushram and Dr. R.G. Bhandarkar called upon the *Swami*.
- November 25** — First lecture delivered on idol-worship at Bombay.
- November 28** — Second lecture on the history of the Aryas; Wrote *Vedanta Dhavanta Nirwana*; denounced the *Advaita* philosophy; and published a commentary of the first *shukta* of the *Rigveda* as a sample; wrote *Vallabhacharya Mata Khana-dana*; Several attempts made on his life.
- December** — Visited Surat, Baroda, Ahmedabad, Nadia and Rajkot and gave lectures.
- January 1875** — Visited Ahmedabad; vain attempt to convert the Prarathana Samaj into Arya Samaj.
- Surat visited.
- January 29** — Visited Bombay again.
- April 10** — Founded Arya Samaj.
- June** — *Satyaratha Prakash* published at Benaras.
- June-September** — Visited Poona on the invitation of Mahadev Govind Ranade; delivered 15 lectures.
- September** — Visited Satara; had discussions with learned men.
- October 16** — Visited Bombay again.

- Went to Baroda; delivered lectures.
- 1876 — Went to Ahmedabad, Baroch, Surat; met Dr. Von Bulter, a great scholar of Sanskrit Institute.
- Visited Bulsan; gave lectures.
- Visited Basdlu Road; gave two lectures.
- Visited Bombay; gave lectures. Sir Monier Williams of Oxford attended lectures.
- May 1876 — Visit to Farrukhabad; delivered 4 lectures.
- May 27 — Visited Benaras.
- August-September — Visited Jaunpur, Ayodhya, Lucknow; started writing the *Rigvedadi Bhashay Bhumika*.
- November — Visited Shahjahanpur, Bareilly, decision to learn English taken.
- November-December — Visited Moradabad, Karanawa, Chhalesar, Rajghat, Aligarh.
- January 1877 — Visited Delhi at the time of Imperial Darbar held by Lord Lytton; convened a meeting of the leaders of the different faiths to work in unity; failed.
- January — Visit to Meerut, Saharanpur, Shahjehanpur.
- February — Visited Saharanpur; delivered lectures.
- March — Visited Chandpur fair of all religions; had *shastrartha* with the men of different religions.
- March 31-April 19 — Visited Ludhiana (Punjab); delivered lectures.
- April 19 — Visited Lahore; delivered lectures.
- June 24 — Arya Samaj Lahore founded; Sanskrit School opened.
- July 5 — Visited Amritsar, delivered lectures; Arya Samaj established.

- August 11** — Published *Aryaratnamala* at Amritsar.
- August 17-** — Visited Gurdaspur; gave several
August 24 lectures; Arya Samaj established.
- September 13** — Reached Jullundur; gave 35 lectures.
- October 17** — Visited Lahore again.
- October 26** — Visited Ferozepur; gave 38 lectures.
- November 5** — Visited Lahore again; byelaws of Arya Samaj Lahore framed.
- November 7-** — Visited Rawalpindi; Arya Samaj
December 26 established, published *Vedanga Prakasha*.
- December 27** — Visited Jhelum; gave lectures; Arya Samaj established.
- January 1878** — Visited Gujarat; delivered lectures; *Shastrartha* with Kashmiri *Panditas*.
- February 2** — Went to Wazirabad.
- February to** — Went to Gujarat; gave lectures;
March 3 *Shastrartha* with Christians; Arya Samaj established.
- March 4** — Came to Lahore; criticised Islam.
- March 12-April 4** — Visited Multan; 35 lectures delivered; Arya Samaj established.
- April 17 to May 15** — Visited Lahore
- May 15-July 11** — Visited Amritsar; Criticised Christianity; several christians embraced Hinduism.
- July** — Visited Jullundur; then Ludhiana.
- July-August** — Visited Roorki; delivered lectures; Arya Samaj established.
- August 22** — Visited Aligarh, gave lectures.
- August 26** — Visited Meerut; gave 9 lectures.
- October 30** — Reached Delhi; gave lectures.
- November 1** — Arya Samaj established at Delhi.
- November 7** — Reached Ajmer; visited Pushkar; delivered lectures; discussions with missionaries; discovered some

- fragments of *Dhanurveda*.
- December 2 — Visited Masuda on its Istamarar's invitation.
 - December 10 — Visited Nasinabad.
 - December 14- — Visited Jaipur, gave 3 lectures; Maharaja annoyed and ordered exit; order disobeyed and stayed for 9 days more.
 - December 23 — Visited Rewari on the invitation of Rao Yudhistra Singh; gave lectures; founded the first *Gaushala*.
 - December 24- — Visited Delhi; gave 3 lectures.
 - January 5, 1879 — Went to Mathura, via Saharanpur, Rewari, Javalapur.
 - January 9 — Attended Kumbha fair at Hardwar; discourses given: Taken ill of diarrhoea; left Hardwar.
 - January 16 — Visited Dehradun; gave lectures.
 - February 27- — Visit to Saharanpur; met Col. Alcott and Madam Balavatsky, the Theosophists from America; both joined Arya Samaj.
 - April 14 — Visit to Meerut, with the Theosophists.
 - April 14 — Went to Aligarh; taken ill—suffered from sprue.
 - May 1-3 — Visit to Chalesar; treatment; some relief.
 - May 3-23 — Visited Moradabad; gave 3 lectures only, owing to poor health; Civil Surgeon, Dr. Deane treated; Arya Samaj established (20 July 1879)
 - May 23 — Visited Badaur; had *Shastrartha* with *Panditas*, gave lectures.
 - May 28-July 3 — Visited Bareilly, delivered several discourses; *Shastrartha* with Rev. T.G. Scott.
 - July 3 — Munshi Ram (Swami Shradhananda) met Dayananda for the
 - July 31-August 14
 - August
 - September

- first time (at Bareilly); sent the first instalment of his autobiography to be published in *The Theosophist* (Adyar, Madras).
- Septemper 4-17 — Visit to Shahjehanpur; gave discourses.
- September 18 — Visited Lucknow; stayed for 6 days.
- September 24-
October 8 — Visited Kanpur; Farrukhabad; gave discourses; Permanent Fund opened.
- October 16 — Visited Kanpur; doing *Veda Bhashya* only; Arya Samaj established.
- October 17 — Visited Allahabad; gave 3 lectures.
- October 23 — Visited Mirzapur; taken ill: delivered 3 lectures.
- October 30 to
November 19 — Visited Danapur gave discourses.
- November 19, 1880 — Visit to Benaras; challenge to the *Panditas* to prove their points; gave several discourses.
- February 12, 1880 — *Vedic Yantralya* set up at Benaras; 14 lectures delivered.
- May 5 — Still suffering from sprue of the Sanohar variety.
- May 5 — Visit to Lucknow; gave several lectures.
- May 20-June 30 — Visit to Farukhabad; gave 5 lectures.
- July 1-6 — Visited Manipur.
- July — Visit to Meerut; famous Ramabai *Pandita* called upon the *Swami*.
- August 16 — Made his will; established *Propakari Sabha*.
- September 15 — Visited Muzaffarnagar, gave 10 lectures.
- September-October — Visited Meerut; gave 2 lectures.
- October 7-Nov. 20 — Visited Dehradun.

- November-December** — Visited Meerut; stayed for five days; gave 25 lectures; Arya Samaj established.
- March 19** — Visited Bharatpur; stayed for 10 days; no lectures.
- March 20** — Visited Jaipur; gave one lecture, and some discourses.
- May 5** — Visited Ajmer, gave 26 lectures; Pt. Lekh Ram met Dayananda for the first time (5 May 1882).
- July 23-August 1** — Thakur of Masuda Bahadur Singh became his disciple; several lectures delivered.
- August 18-September 8** — Went to Raipur; gave lectures.
- September 8-21** — Visited Rewari again; gave lectures.
- September 21-October 6** — Went to Masuda and stayed there for 25 days.
- October 26** — Reached Banera (Mewar).
- October 27-December 14** — Visit to Udaipur, Maharaja H.H. Sajjan Singh called on him.
- December 3** — Visit to Indore; stayed for a few days; went to Bombay.
- March 28, 1882** — Reached Bombay; gave lectures.
- Severed all connection with the Theosophists;
- Decided to present a memorial to Queen Empress and the Viceroy, signed by two crore people to prohibit cow slaughter.
- June 25** — Reached Khandwa; gave lectures.
- July 3** — Visited Indore; stayed for two days.
- July 25** — Visited Chitor; then Nimbahra and finally Udaipur.
- August 11** — Visit to Udaipur; Maharana Sajjan Singh called on the Swami.
- February 27, 1883** — Revised Will again registered at Udaipur.

APPENDIX II

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- March 1** — Visited Nimalura, Chittor.
- March 9** — Visited Shahpura; gave several lectures: Raja Nahar Singh called on the Swami.
- May 31** — Visited Jodhpur; gave lectures, Maharana Jaswant Singh called on him thrice during his stay.
- September 29-October 16** — The Swami poisoned; treated by Alimardan Khan until 16 October; deterioration in the condition. Left for Abu for a change.
- October 21** — Reached Abu; condition further deteriorated.
- October 26** — Came to Ajmer; developed Pneumonia.
- October 30** — Breathed his last (6 P.M.)
- October 31.** — Cremated at Malusar Cremation Grounds, Ajmer.

APPENDIX III

LITERARY WORKS OF DAYANANDA

Dayananda possessed a robust intellect and encyclopaedic knowledge of the ancient Indian literature, both *Vedic* as well as non-*Vedic*. He had a wonderful command of Sanskrit language but preferred to speak and write in Hindi. A prolific writer, he has to his credit 66 books covering about 20,000 full-scap pages.*

S. No.	Book	Language	Publishers	Year of Publication
1.	<i>Sandhya</i>	Sanskrit	Jawala Prakash Press, Agra	VS 1920
2.	<i>Bhagavata Khandana</i>	Sanskrit	-do-	VS 1923

*In this I have derived much help from Pandit Yudhishtira Minanska, a great living Sanskrit scholar. Inquisitive readers, eager to know more about Dayananda's works may consult his learned book : *Rishi Dayananda Ke Granthon Ka Itihasa* (Delhi 1949).

3.	<i>Advaitamata Khandana</i>	Sanskrit	Light Press, Benaras	VS 1927
4.	<i>Gardabhatapani Upanishad</i>	Sanskrit	Unpublished	
5.	<i>Satyaratha Prakash</i>	Hindi	Star Press, Benaras	First Edition 1875
		Hindi	Vedic Yantralya, Benaras	Second Ed. 1884
6.	<i>Sandhyaopashmadi Pancha- mahayagyavidhi</i>	Sanskrit & Hindi -do-	Arya Press, Bombay	1st Ed. VS 1931
			Lajras Press, Benaras	2nd Ed. VS 1934
7.	<i>Vedantidhwantaniwarana</i>	Hindi	Oriental Press, Bombay	VS 1931
8.	<i>Vedavirudha Mata-Khandana</i>	Sanskrit	Nirnaya Sagar Press, Bombay	VS 1939
9.	<i>Shikshapatridhwantaniwarana</i>	-do-	Star Press, Bombay	VS 1931
10.	<i>Aryabhihinaya</i>	Sanskrit	Aryamandala Press, Bombay	1876
11.	<i>Sanskaravidhi</i>	Hindi & Sanskrit	Asiatic Press, Bombay	1877

S. No.	Book	Language	Publishers	Year of Publication
12.	<i>Rigvedadi Bhashyebhumika</i>	Hindi	Lajras Press, Bombay	1878
13.	<i>Specimens of Rigveda Bhashya</i> (1)		-do-	1878
14.	<i>Specimens of Rigveda Bhashya</i> (2)		-do-	VS 1933
15.	<i>Rigvedabhashya</i> (9 parts-incomplete)	Sanskrit	Vedic Yantralya	Different dates
16.	<i>Yajurvedabhashya</i> (4 parts)	-do-	-do-	-do-
17.	<i>Yajurvedabhashya-Bhashya</i>	Hindi	-do-	VS 1906
18.	<i>Aryodesharatnamala</i>	Sanskrit	Chashmanar Press, Amritsar	VS 1934
19.	<i>Bharanti niwarana</i>	Hindi	Arya Bhushana Press, Shahajehanpur (U.P.)	VS 1934
20.	<i>Ashtadhyai-Bhashya</i>	Hindi	-do-	VS 1935-36
21.	<i>Atmcharita</i> (VS 1936-37)	Hindi	Partly Published in <i>Theosophist</i>	Oct. 1879 Dec. 1879 Nov. 1880
22.	<i>Vedanga-Prakasha</i> , 14 Vols.	Sanskrit	Published from different places at different times.	

23.	<i>Sanskrita-Yakya-prabodha</i>	Sanskrit	Vedic Yantralya	VS 1936
24.	<i>Vyevaharabhanu</i>	Hindi	-do-	1936
25.	<i>Gautma-Ahalya-Ki-Katha</i>	Hindi	-do-	VS 1937
26.	<i>Bhramochhedana</i>	Sanskrit	-do-	-do-
27.	<i>Anubhramachhedana</i>	Sanskrit	-do-	-do-
28.	<i>Gokaranunidhi</i>	Hindi	-do-	-do-
29.	<i>Prashnotra-Haldhara</i>	Sanskrit	-do-	VS 1926
30.	<i>Kashi-Shastrarartha</i>	Sanskrit & Sanskrit & Hindi	Star Press, Bombay	1886
31.	<i>Hugali-Shastrarartha aur Pratima-Pujanavichara</i>	Hindi	Light Press, Benaras	1873
32.	<i>Satyadharma-Vichara</i>	Hindi & Urdu	Vedic Yantraley	1937
33.	<i>Jalaushara-Shastrartha</i>	Hindi	Panjab Press, Lahore	1877
34.	<i>Satyasatya-viveka</i>	Urdu	Arya Press, Shahajahanpur	1930
35.	<i>Udeypura Shastrartha</i>	Hindi	Unpublished	
36.	<i>Chaturveda Vishya-Suchi</i>	Sanskrit	-do-	
37.	<i>Rigvedamantra-Suchi</i>	Sanskrit	-do-	
38.	<i>Yajur-Atharva-mantra-suchi</i>	Sanskrit	-do-	

S. No.	Book	Language	Publishers	Year of Publication
39.	<i>Atharva-mantra-suchi</i>	Sanskrit	Unpublished	
40.	<i>Veda-Brahmana-suchi</i> (alphabetical)	Sanskrit	-do-	
41.	<i>Nirukta ki Vishya-suchi</i>	Sanskrit	-do-	
42.	<i>Aitriya-Brahmana-suchi</i>	Sanskrit	-do-	
43.	<i>Shatapatha-Brahmana-Vishya-suchi</i>	Sanskrit	-do-	
44.	<i>Taittiriyanishad mishrita-suchi</i>	-do-	-do-	
45.	<i>Rigveda-Vishya smaranarthha-suchi</i>	-do-	-do-	
46.	<i>Nirukta-Shatpathamula-suchi</i>	-do-	-do-	
47.	<i>Satapatha-Brahmana-suchi</i>	-do-	-do-	
48.	<i>Dhatupetha-suchi</i>	-do-	-do-	
49.	<i>Karika sanketa-suchi</i>	-do-	-do-	
50.	<i>Nighantu-suchi</i>	-do-	-do-	
51.	<i>Kurana-suchi</i>	Hindi	-do-	
52.	<i>Bible-suchi</i>	-do-	-do-	
53.	<i>Jainadharna-grantha-suchi</i>	-do-	-do-	

54.	<i>Vartikapatha-sabhashya</i>	-do-	Unpublished
55.	<i>Manusmriti: Selected Shlokas</i>	-do-	-do-
56.	<i>Vidurapraja: Selected Shlokas</i>	-do-	-do-
57.	<i>Asthadhyayi Ka Yadipatra</i>	-do-	-do-
58.	<i>Kurana (translation)</i>	-do-	-do-
59.	<i>Prakrita-Sanskrit Anuvada</i> (unrevised)	Sanskrit	-do-
60.	<i>Jaina Shlokas: A Selection</i>	-do-	-do-
61.	<i>Ram Shehi Mata-ka Gutaka</i>	Hindi	-do-
62.	<i>Aitryia Upanished-suchi</i>	Sanskrit	-do-
63.	<i>Chhandogyaupanished-suchi</i>	-do-	-do-
64.	<i>Rigveda Suktas-suchi</i>	-do-	-do-
65.	<i>Satapatha Shiklashta Pratika-</i> <i>suchi</i>	-do-	-do-
66.	<i>Mahabhashya: Sankshepa</i>	-do-	-do-

APPENDIX IV

SWIKARAPATRA : THE LAST WILL AND TESTAMENT OF DAYANANDA

Dayananda made his will in 1880 while at Meerut and got it registered there. In the will in question he had appointed a Society called *Paropakarani Sabha* as his successor and defined its constitution and rules.

However, on his visit to Udaipur, 1883, he cancelled this will and got registered a new will on February 27, 1883, as under:

I, Swami Dayanand Saraswati, do give authority over my entire property, i.e., clothing, books, money, press and co. to a society of twenty-three Aryan gentlemen in accordance with the rules given below and constituting the same Society as *adhishtatha* (Manager) for the purpose of applying the said property to works of public good, to execute this deed that it may be of use as occasion required.

This society is designated *The Paropkarini Sabha*, of which the under-mentioned twenty three gentlemen are members. Out of them, the President of this Sabha being:

- (1) Shriman Maharaja Dhiraj Mahi Mahendra Yavardarya Kula Divakara Maharanaaji Shri 108 Shri Sajjan Shingh Ji Varma, Dhir Vir, G.C.S.I., Maharana of Udaipur, Raj Mewar.

- (2) Vice-President—Lala Mulraj, M.A., Extra Assistant Commissioner, Vice-President, Arya Samaj, Lahore, Born at Ludhiana.
- (3) Secretary—Shriyut Kavi Shamal Das Ji, Udaipur, Raj Mewar.
- (4) Secretary—Lala Ramsaran Das, Rais, Vice-President, Arya Samaj, Meerut.
- (5) Assistant Secretary—Pandya Mohanlal Vaishnu Lalji, residing at Udaipur, born at Mathura.

Members

1. Shriman Raja Dhiraj Shri Nahar Singhji Varma of... Shahpura, Raj Mewar.
2. Shrimat Rao Takht Singhji Varma of ... Bedla, Raj Mewar.
3. Shrimat Rana Shri Fateh Singhji Varma of ... Delwara, Raj Mewar.
4. Shrimat Rawat Arjun Singhji Varma of ... Asind, Raj Mewar.
5. Shrimat Maharaj Shri Gaj Singhji Varma of ... Udaipur, Raj Mewar.
6. Shrimat Rao Shri Bahadur Singhji Varma of ... Masuda, Distt. Ajmer.
7. Rao Bahadur P. Sunderlal, Superintendent, Postal Workshop and Press Aligarh.
8. Raja Jai Krishan Das, C.S.I., Deputy Collector Bijnor, Moradabad.
9. Babu Durga Prasad, Rais and Treasurer, Arya Samaj Farrukhabad.
10. Lala Jagan Nath Prasad, Rais of ... Farrukhabad.
11. Seth Nirbhai Ram, President, Arya Samaj ... Farrukhabad.
11. Lala Kalicharan Ramcharan, Secretary. Arya Samaj ... Farrukhabad.
13. Babu Chhedilal, Commissariat Agent, Morar Can-

- | | | |
|--|-----|------------------|
| tonment | ... | Cawnpur. |
| 14. Lala Sain Das, Secretary,
Arya Samaj | ... | Lahore. |
| 15. Babu Madhav Das, Secretary,
Arya Samaj | ... | Danapur (Behar). |
| 16. Rao Bahadur P. Gopal Rao
Hari Deshmukh, Member
of Council of the Governor
of Bombay and President,
Arya Samaj, Bombay. | | Poona. |
| 17. Rao Bahadur Mahadeva
Govind Ranade, Judge | ... | Poona. |
| 18. Pandit Shyamji Krishan
Varma, Professor of Sanskrit,
Oxford University, England | | Bombay. |

Rules

The aforesaid *Sabha*, as is at present and in time of difficulty does, according to the rules, take care of me and all my property and applies it to works of general good, so shall it continue to do after me, viz., after my demise also, in like manner:

- (a) In the dissemination of the *Vedas*, *Vedangas* and other like *sastras*, i.e., by fostering the commentary, study, teaching, hearing and publication of these.
- (b) For teaching and preaching of *Vedic Dharma*, by organising a body of teachers and lecturers to work in India and other countries, so that truth may be accepted and false-hood rejected.
- (c) For the providing of means and institutions for the protection, maintenance and right training of the orphans and the destitutes of India.

2. This *Sabha*, as it is in my life-time making all arrangements, it shall after my death also, in like manner, depute one of its members every three or six months to examine and check the accounts of the *Vedic*

Yantralaya. The said member shall after examining all the items of receipt and expenditure and the stock, affix his signature thereto and shall inform by letter every member of the *Sabha* of his having done so. In case he notes any defects or improvements in the management he shall send information of the same to every member with any suggestion that he may have to make. On getting the information it would be proper for every member, to submit his own opinion in writing to the President of the *Sabha*. The President shall make the necessary arrangements, in accordance with the opinions of all the members. No member should in this matter give way to indolence or act improperly.

3. It is proper for this *Sabha*, and, absolutely essential, that as this is a work of the highest merit and universal benefaction, it shall be performed with similar zeal, energy, gravity, broadmindedness.

4. This *Sabha* of the said twenty three Aryan gentlemen should, after my demise, be deemed to be my representative in every respect and shall have the same right and control over all my property as I myself have. In case anyone of the said members, influenced by selfish motives and contrary to these rule, or any other persons asserts any claim of his own, the same shall be considered to be altogether false.

5. Just as this *Sabha* has at present according to its capacity, the right to take care of my person, all my property and to improve the latter, in like manner shall it have the right to look to the proper disposal of my body when dead. In other words, when my life is extinct, the *Sabha* shall not permit my body to be buried or thrown into the water or left exposed in the *jungle*. The *Sabha* shall make a pile entirely of sandal wood, but if this be not possible, it shall then take two maunds of sandal wood, four maunds of *ghee*, five seers of camphor, two *seers* and a half of *agar tagar* (aloe wood), and ten maunds of fuel, and having made a *Vedic* (pile) in accordance with the directions of the *Vedas* as described in the *Sanshkarvidhi*, shall reduce my body to ashes chanting the hymns as given therein. No ceremony apart from this shall be

performed in any way opposed to *Vedic* rites. If the members of the *Sabha* be not present at the time, any time, any one who is present may perform the ceremony as above described and recover the costs from the *Sabha* and the *Sabha* shall pay the same.

6. This *Sabha* can during my life-time and after my death expel any member, if it considers such action proper and can appoint any other fit person who is a *Samajist* and an *Arya* in his place, provided that no member of the *Sabha* shall be removed from the *Sabha* unless and until impropriety of conduct is exhibited in his actions.

7. In my place, any action that may be taken by the *Sabha* in the following matters, *viz.*, the construction of this Will or the observance of its objects and rules, or the removal of any member and the appointment of another in his place, or the adoption of any measures for the removal of any trouble or difficulty of mine shall be with unanimous approval of all the members. In the event of there being difference of opinion amongst the members, the decision shall be in accordance with the opinion of the majority, the President of the *Sabha* always having two votes.

8. At no time shall it be within the power of the *Sabha* to dismiss more than three of the members after having judged of their misbehaviour without first nominating substitutes for those three.

9. Should any of the members of the *Sabha* die or, having renounced the above rules and the *Vedic Dharma*, should act in opposition, it would be proper for the President of the *Sabha* to remove the said member with the opinion of all the members, and to appoint in his place, another *Arya* person who is fit and is an adherent of the *Vedic Dharma*. Until then, save the ordinary business (of the *Sabha*), no new business shall be taken in hand.

10. This *Sabha* has full power to take all steps and devise original plans, but in case the *Sabha* has not full confidence in its own deliberations and counsels, it may call for the opinions of all the *Arya-Samajis* by letters,

fixing a date for the purpose, and act in accordance with the opinion of the majority.

11. The President of the *Sabha* shall annually or half yearly, give information by printed letter, to all the members, of the changes in the management of the Press, the approval and disapproval of work done, the dismissal and appointment of any of the members, the examination and checking of receipts, disbursements and stock and other matters of weal and woe.

12. No disputes connected with this Will shall be taken to the law courts. This *Sabha* should decide them itself according to justice. In case, however, it is beyond its power to do so, it may get the matter settled by resort to the law courts.

13. If, in my lifetime, I decide to give pension to any deserving *Arya* person and get a deed executed and registered to this effect, the *Sabha* shall accept it and give effect to it.

14. If some especial profit results, the reform or important considerations of philanthropy or public welfare demand, I and after me the *Sabha*, shall be fully and at all times competent to add or to take out from the above mentioned rules.

Dayananda Saraswati

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अधिकार संबंधी योजनाओं में आह्वान किया था कि प्रत्येक बच्चे को शारीरिक, मानसिक एवं नैतिक विकास हेतु कानून का संरक्षण प्राप्त होना चाहिए। परंतु दुर्भाग्यवश, विश्व के अधिकांश पिछड़े देशों में जिनमें भारत में, बाल श्रमिकों की बढ़ती हुई संख्या ने उस पवित्र घोषणा की सारी आशाओं पर पानी फेर दिया है। अंतर्राष्ट्रीय श्रम संगठन के हाल के एक प्रतिवेदन के अनुसार, इस समय भारत विश्व का अपनी देव ही एशिया के लगभग एक तिहाई बाल श्रमिकों का घर है। जनगणना के अनुसार, सन् १९७१ में हमारे यहाँ बाल श्रमिकों की संख्या १ करोड़ ७ लाख थी और यह १९८१ में बढ़कर २ करोड़ ११ लाख पर पहुँच गयी। परन्तु हस्तका यह मजलबूझ नहीं है कि बालश्रम पर नियंत्रण पाने के सरकारी एवं निरसरकारी प्रयास सर्वथा व्यर्थ साबित हुए हैं।

सन् १९७१ और १९८१ के आंकड़ों के राजस्वर कुलनात्मक अध्ययन यह संकेत करता है कि कुछ राज्यों में बाल श्रमिकों की संख्या कम हुई, कुछ में पूर्वतः तथा कुछ में बढ़ गयी। केरल (सर्वप्रथम), तमिलनाडु, गुजरात, बिहार, हिमाचल प्रदेश, पश्चिम बंगाल, महाराष्ट्र, उत्तर प्रदेश, गुजरात ऐसे राज्य हैं, जहाँ बाल श्रमिकों की संख्या कम हुई है। वहीं अन्य राज्यों में उनकी संख्या बढ़ रही है। इन राज्यों में उनकी संख्या बढ़ रही है। इस वृद्धि के विभिन्न कारणों का भी हाथ है, जैसे श्रमिकों की खोज में उनके परिवारों के आने से, या फिर श्रमिकों का खुद चलना, या फिर बालश्रम में अवसर के बढ़ने से। बच्चों के स्कूलों और खेल-क्रीडा क्षेत्रों में महानगरों के जाने लगे, वर्तमान के उद्योग-धंधों की उदय-पतन की सीढ़ी होती है।

CC-0. Panini Kanya Maha Vidyalaya Collection.

अवसर तथा
संविधान के
कुछ विविष्ट
परित किया

हैं प्राचीन काल
गुलामी के बच्चे
नहीं पढ़ने-लिखने
या ऐसा अपनाने
था। १९ वीं
शताब्दी ने ग्रामिकों के
को शिक्षा बढ़ाया
का हिस्सा होने के
रीति से अज्ञान न

के लिए सर्वप्रथम
वहाँ सन् १८८१ में
अधिनियम पारित करके
सबसे कम से कम
एक ऐसे 'कारखाने' में,
जहाँ आदमी काम करते
हुए पढ़ाया जा सकता था
से अधिक काम उनसे
कराया जा था। सन् १८९१ के
न्यूनतम आयु-सीमा ७
कर दी गयी और १९२ के
में के बालक-बालिकाओं
विभाग में शामिल कर
के छूट ९ से घटाकर ७
और बच्चों से रात-यात्री
ना दी गयी।

अधिनियम प्रारम्भ अतिथिनियम
अनुदान पर रोक लगाता
परित कारखाना अधिनियम
म आयु के बच्चों के शारी
सफाई करने और उनमें
दिना संतोषप्रद प्रशिक्षण
प्रदान के महीन पर काम
द्वारा निर्धारित सीमा से
या संतोषप्रद प्रशिक्षण एवं
काम के महीन पर काम करने,
निर्धारित सीमा से अधिक बच्चों
३५ छट से अधिक काम करने
में काम करने पर रोक लगाता
मजदूरी अधिनियम १९४८ में
उम्र की वही बातें पुनः दोहरायी
गान ग्रामिक अधिनियम एक
२७ छट से अधिक काम कराने
वर्ष से कम उम्र के बच्चों को
करने पर ६ बच्चे से

स्वीकार कर चुकी है, जिन्होंने से तीन
उम्र-सीमा शिक्षा, प्रशिक्षण तथा
रात-यात्री से संबंधित हैं।
वैधानिक प्रावधानों के अतिरिक्त,
भारत सरकार ने बालश्रम पर रोक लगाने

बाल श्रमिक प्रकल्प को ७,९४,४००
रुपये की राशि दी गयी। परंतु इसका
कार्यन्वय और परिणाम बहुत उत्साहजनक
नहीं रहा।
मार्च १९८१ में गठित केंद्रीय परामर्श

संतोष
कुछ
अनि
बाल

कश्मीर के सवाल पर भारत के
विरुद्ध जो उन्माद फैला था लगता है, अब
वह कम होता जा रहा है। इस्लामाबाद से
प्रकाशित दैनिक समाचार पत्र 'फ्रंटियर
पोस्ट' के अनुसार कश्मीर के मसले को
पाकिस्तान ने संयुक्त राष्ट्र में ले जाने का
विचार त्याग दिया है। अपनी रिपोर्ट में
समाचार पत्र ने लिखा है कि पाकिस्तान
कश्मीर में हो रही घटनाओं के लिए
विभिन्न देशों का समर्थन हासिल करने की
कोशिश कर रहा है।

कश्मीर के मसले में ईरान द्वारा
अपनाये गये रुख से पाकिस्तान को जो
उत्साह मिला था वह भी अब ठंडा
पड़ता जा रहा है। अमेरिका तथा चीन
जैसे दोस्तों ने कश्मीर के मसले को
शांतिपूर्वक सुलझाने की सलाह दी है।
जबकि सोवियत संघ ने आगे बढ़कर
भारत को अपना समर्थन दिया है।

कश्मीर के विवाद पर अरब देशों ने
तटस्थ रुख अपनाया हुआ है। अरब
कूटनीतिज्ञों ने भारत के विदेश मंत्री श्री
इन्द्र कुमार गुजराल से कहा कि वे विभिन्न
कारणों से भारत के विरुद्ध पाकिस्तान का
समर्थन नहीं करते हैं। 'हम इस मसले में
खामोश रहेंगे'। इस मुद्दे से बाहर
निकट हुई सी

कश्मीर प

